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THE SCROLL

The Journal of the Campbell Institute

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Bulletins

With this issue the *Scroll* begins another phase of its publication career. It is now a quarterly, and will appear in July, October, January, and April.

The *Scroll* will continue to be the bulletin of the Campbell Institute, giving publicity to the activities of the Institute and the achievements of its members. It will also be a review. The present editorial policy is that each issue of the *Scroll* shall review a topic of immediate interest to Disciples of Christ. This issue is devoted to worship, and uses as a focus the recently published *Christian Worship — A Service Book* edited by Dr. G. Edwin Osborn. As in the past, the *Scroll* will seek always to present reasoned and scholarly discussions of the topics presented. Those topics will be the "hot topics." The atmosphere of friendly discussion — some would call it "controversy" — for which the *Scroll* is familiar will continue to characterize its pages. The *Scroll* will continue to be open for the presentation of matters which, for one reason or another, cannot be suitably discussed in other journals published by Disciples of Christ.

There has been a hearty response to the news of the reappearance of the *Scroll*, and to the return from \$3.00 to \$2.00 as the annual dues of the Institute. The fiscal year of the Institute is July 1 — June 30.

THE PORTLAND MEETINGS

There will be two "midnight sessions" of the Campbell Institute at Portland, Monday, June 6, and Tuesday, June 7. The meeting will begin in the Junior Ballroom of the Multnomah Hotel immediately following the evening session of the Convention. The sessions will be devoted to two aspects of Christian Unity. On Monday evening the problems of maintaining our own brotherhood unity will be discussed. Leaders of the discussion will be members of the editorial committee of *Fifty Years of Heresy Hunting* by Dr. S. J. Corey. This book is being produced by the Christian Board of Publication and will have wide distribution. If it is available before the Convention, the discussion on Monday will be partly in the nature of a review of the book; if it has not yet been distributed, the session will be in part a preview.

On Tuesday evening the topic will be "Disciple Participation in the Ecumenical Movement." This session is being worked out in co-operation with Prof. Ronald E. Osborn representing the Association for the Promotion of Christian Unity. As we go to press, word has been received from Robert Tobias in Geneva that he will accept a place on this program; his topic will be "How can Disciples prepare for Ecumenical discussion." Further details will be announced later.

“O Come, Let Us Worship”

IRVIN E. LUNGER, *Chicago, Illinois*

When the International Missionary Council met in Madras, India, in 1938, it declared, “From churches all over the world, both new and old, comes the report of a renewed interest in worship.” This interest has grown steadily during the past fifteen years.

The publication of both scholarly and practical books on worship has increased. Churches with official liturgies and those which exercise freedom in liturgical matters have revised their worship manuals or published new ones. Many new hymnals have come from the press reflecting greater concern for dignity, beauty and historical integrity in church music and providing rich and useful resources for worship.

Formal liturgy, long suspect as lacking warmth and spontaneity or as violating the cherished Protestant principle of individual freedom, is appearing in free churches. As John R. Scottford declares in *The Pulpit*, “Recent years have seen a transformation in much Protestant worship. While the minister once talked almost continuously throughout the service, now the people and the choir have a larger participation. Once the preacher was expected to create by his words a religious experience; now this is achieved through the use of architecture, music and liturgy.”

There has been a marked revival of interest in the observance of the historic seasons and special days of the Christian year. An increasing number of courses on the history and art of public worship is being offered in leading seminaries in response to new interest. Worship committees in free churches are being given better training and charged with greater responsibilities. Not since the Reformation has public worship received more intelligent and sober attention.

Why This Renewed Interest in Worship

The renewal of interest in public worship is occasioned by significant developments in American life and religion. These must be understood if any real advance is to be made.

There has been a “return to religion” in our time. The personal and social turmoil and the failure of materialistic values have caused an increasing number to turn to the church. This has brought public worship under penetrating and critical scrutiny. The inadequacies of many forms of public worship have become apparent and attention has focused upon their enrichment in order that the real needs of those turning to religion might be satisfied.

Religion in the twentieth century lost much of its corporate significance and power and tended, at times, to degenerate into private idiosyncrasy. The realization that historically religion was primarily a corpor-

ate experience and a new recognition of its importance have contributed to renewed interest in public worship.

Free churches have discovered that the general house-cleaning of the Reformation swept away many worthy and valid worship experiences. The de-emphasis of public worship impoverished rather than enriched corporate religious life. Accordingly, there has emerged a genuine desire to recover elements of the Christian heritage which were unwisely discarded in the Reformation or thereafter.

The rising cultural level in America has brought new appreciation of art in all its forms. This has made higher standards of public worship a necessity. Cruder forms have ceased to give either spiritual fulfillment or anesthetic satisfaction. There has been a growing awareness, as Andrew W. Blackwood declares in *The Fine Art of Public Worship*, that "the time has come for a revival of public worship as the finest of the fine arts."

A heightened realization of the responsibility of Christianity for the character of civilization has resulted in a demand for public worship which vividly expresses the awakened social conscience. As Charles Clayton Morrison observes in his *Social Gospel and the Christian Cultus*, "We have a new order of aspirations, a new body of social convictions, and these call for a new liturgy, a new pageantry, a new ceremonial, if public religion is to enlist the spirit of our age in glad and devout participation in its celebration of the really supreme values of life."

As increasing mobility of population has brought Christians of one liturgical tradition into the fellowship of churches with different patterns of public worship, denominational loyalties have weakened and familiarity with worship forms has come to exert a diminishing influence in determining what church a person attends. The primary concern is simply that worship meet the practical and spiritual needs of the worshipper. Sociological factors have thus joined with the religious in producing an ecumenical spirit which insists that public worship have inclusive Christian character, historical integrity and genuine value.

Christians are increasingly "worshipping toward Christian unity" in ecumenical gatherings, John R. Cowden observes. This experience is highly significant for many churches which traditionally minimized the importance of liturgy. They are being led to reconsider their habits and forms of worship in light of insights gained from ecumenical worship.

There is a growing demand today for *real* worship—worship which is more than reverent politeness for an hour on Sunday, more than a solemn guided tour through a holy of holies. There is a new note of seriousness in modern life, a more honest confession of spiritual need, a greater awareness of the importance of corporate worship, and a more profound de-

termination that the worship of the Christian church shall be more meaningful and satisfying to man and more worthy of his knowledge and experience of God.

The achievement of a rich experience of public worship is possible only through honest study and discussion and by disciplined and enlightened experimentation.

Public Worship and the Disciples of Christ

The Disciples of Christ are deeply involved in the current movement toward more significant worship. They have become aware of inadequacies in their public worship and are ready to do what needs to be done to realize a richer corporate experience. However, before any suggestions are made for changing the worship patterns of the Disciples, attention should be directed to the characteristic Disciple attitudes toward public worship.

Although the Disciples reject the disciplines and patterns of established liturgy and insist upon liberty in all matters pertaining to public worship, they do not deny that there are values in liturgical worship. They simply prefer that the use of liturgy remain optional in order that the cherished values of free worship may be conserved.

The Disciples idealize the mode of worship found in the New Testament. They see in it a minimum of concern with externals, an exaltation of spiritual elements, a deeper interest in the people than in the leader in worship, and an exercise of freedom unrestricted by set patterns. In the New Testament the Disciples find all that is deemed essential or necessary for public worship.

Informality and spontaneity are highly prized by the Disciples. Some churches have gone to extremes in this regard but the Disciples have been constrained, as Edwin Osborn observes in *Christian Worship — A Service Book*, by the New Testament ideals of quietness, orderliness, intelligibility, and fitness in the worship of God. They have a strong aversion to anything which involves conformity or uniformity and even dislike the reading of sermons and prayers. Vitality in worship is felt to flow from informal and spontaneous expression rather than from ordered or formal procedures.

Despite Alexander Campbell's insistence that the Disciples are "boldly sacramental," they have placed greater emphasis upon the *word* than the *sacraments* in actual practice. Although the Lord's Supper has been considered a central element in the corporate experience, it has become more a habitual observance than a profoundly religious act. Furthermore, while the priestly function of the minister has been generally recognized, the Disciples have never limited it exclusively to the minister. The prin-

ciple of the priesthood of all believers has been applied to all functions and aspects of Disciple worship.

Emphasis upon the preaching ministry has given the sermon a central place in the public worship of the Disciples. So completely has the entire service been subordinated to the sermon in many churches that incalculable devotional values have been sacrificed. However, the very prominence given to preaching has made the sermon oft times a very searching and moving experience — intimately personal, ethically motivating, and spiritually uplifting.

The concern of the Disciples for conversion has left a deep and lasting impression upon their public worship. The effectiveness of worship has been traditionally measured by the number of "confessions" at the close of the service. A strong evangelistic spirit has imbued the public worship of the Disciples with warmth and intensity.

Fellowship has always loomed large in the Disciple mind. In the Lord's Supper, for example, communion with Christ has been joined with communion with fellow-worshippers. In lieu of the formal unity of liturgical worship, the Disciples have developed through the religious service an informal, friendly, neighborly atmosphere in which the grace of hospitality and mutual interest is abundantly present. "This is a friendly church" has long been a familiar slogan among the Disciples.

These characteristic attitudes toward public worship should be kept in mind by Disciples as they consider the problem of enriching and strengthening their corporate religious experience. That this is an urgent problem is apparent from George W. Fiske's warning — issued in his book, *The Recovery of Worship* — that "unless the free churches develop a more convincing, more compelling, and more satisfying worship, Protestantism is doomed."

The Nature and Purpose of Public Worship

If the Disciples of Christ are to achieve a more convincing, compelling and satisfying worship, they must clarify their ideas concerning its nature and purpose. They need to understand what worship is and what is sought through it.

"Worship is formal adoration and praise . . . the social celebration of common faith and purpose . . . the ordered expression of Christian devotion . . . the exaltation, the elevation, the glorification of all the gracious relationships which unite our finite with God's infinite being," declares Charles Heimsath in *The Genius of Public Worship*. "Worship is an offering to God by the people, an offering," described by Albert W. Palmer in his book, *Come, Let Us Worship*, as made "of their hopes, dreams and aspirations; their fears, repentance and self-deflation; their hunger for forgiveness, pardon and security; their yearning to dedicate

themselves and to be used of God to some high end; their quest for meaning in the universe and for a sense of harmony with God." Most simply stated, worship is the corporate experience through which man meets God.

As the Disciples clarify their ideas of public worship, they will find themselves asking — with D. H. Hislop in *Our Heritage of Public Worship* — "Is worship an end in itself or a means to an end? Is it the church's part to declare that worship is her final aim and complete duty, or to assert that worship is necessary in order to create and to preserve the spirit of service?" Does emphasis upon the importance of public worship imply agreement with Augustine and Aquinas that worship is an end in itself? The historic position of the Disciples has been that worship should be judged by its consequences and considered a means to more significant ends.

The Disciples agree with Charles Heimsath that worship "strengthens the sense of belonging, dignifies the common duties, clarifies the goals of living, restores the broken unities, enhances the ethical values, fortifies the inner faiths, and heightens the divine perceptions." However, they would insist with D. H. Hislop that "in order to fulfill her aim in worship the church must strive for the evangelization of the world, for the creation of human brotherhood, for the destruction of all oppression, for the discovery of all truth, and for the creation of all beauty that redeems and makes precious mortal life."

By its fruits shall worship be judged! Sincere worship, most Disciples believe, motivates conduct and produces genuine moral results in Christian living. Accordingly, the better the worship the better the moral outcome.

The Pattern and Movement of Public Worship

From a clarification of ideas regarding the nature and purpose of public worship, the Disciples must turn to an examination of the pattern and movement of the corporate religious experience.

Although, as Percy V. Norwood observes in an article in the *Encyclopedia of Religion*, free churches are not particularly interested in the historical side of liturgics and tend to concentrate attention largely upon "the construction and criticism of services in terms of reality, devotional value or psychological effectiveness," the Disciples should give serious consideration to historic patterns of worship.

The most ancient of the classic patterns is found in the sixth chapter of Isaiah. It begins with the vision of God — a vision which awakens in the worshipper a sense of unworthiness and leads to confession. The third movement is that of renewal — a sense of God's mercy and forgiveness which restores a consciousness of life's possibilities. The final

aspect of worship, according to Isaiah, is dedication — the commitment of life to newness and loftiness of purpose.

The Disciples have always been deeply interested in the pattern of worship in the New Testament church. They concur in the judgment of Frederick Heiler in *The Spirit of Worship* that “this primitive Christian form of worship surpasses all others in power and depth.” Although the New Testament fails to record its pattern in detail, Justin Martyr in the second century and Cyril of Jerusalem in the fourth provide a definitive description. The early Christian service began with readings from the scripture and from the writings of the apostles. Then followed a homily — “a simple, kindly and intimate converse about the presence and purpose of God.” This preaching led to prayers and the observance of the Lord’s Supper. The sermon was an integral part of worship and prepared the way for God’s speaking through the sacrament. Hymns added to the richness of the service.

The ancient pattern of worship described by Isaiah and that of the New Testament church are basic. With respect to the latter, Scott F. Brenner in *The Way of Worship* notes, “The enduring reforms and advances of the Church have usually followed upon a fresh study of Christian beginnings.” A recovery of the spirit and pattern of primitive Christian worship should be the Disciples’ guiding principle in efforts to achieve more significant corporate experience.

Through the centuries many other patterns of Christian worship have appeared. In the twentieth century patterns have been devised which are based upon psychological studies of the moods and needs of the worshipper. Some merit thoughtful attention. Von Ogden Vogt has suggested seven cycles or movements for public worship in his book, *Modern Worship*: vision, humility, vitality, recollection, illumination, dedication and peace. Willard Sperry in *Reality in Worship* offers a simpler pattern based upon a thesis, antithesis and synthesis — the vision of God, the confession of man, and the reconciliation of the divine and the human. In *Christian Worship — A Service Book* Edwin Osborn suggests a pattern in which four major moods are present: reverence, fellowship, dedication and renewal.

The Disciples need to work out patterns of public worship which meet the general requirements of corporate religious experience. At the same time, recognizing that the deeper logic of the spiritual life defies definition and expresses itself in infinite variety as needs change, the Disciples must maintain a flexibility and adaptability in all matters having to do with the structure of the service.

Edward Scribner Ames, taking account of the differing moods and needs of worshippers and developing integrated patterns of worship

accordingly, made wise use of such cycles as: awe, repose and exaltation; perplexity, search and discovery; longing, hope and exaltation; vision, discontent, struggle and realization.

Whether the classic or historical patterns are used or special ones devised to meet particular requirements, the experience of public worship must have vitality, integrity, beauty and psychologically satisfying development.

In considering the pattern and movement of public worship, questions such as those raised by Harold F. Humbert in *Worship and the Devotional Life* must be considered: "Is there an operative principle or pattern which guides the service? Or is it a mosaic put together without a pattern? Do the parts include essential sequences? Do they move with the right transitions? Is there the unity of a major mood or theme which binds the whole together? Does everything rise with ascending power to the supreme act of dedication or rededication of life?" As Willard Sperry observes, "A service of worship ought to have the same unity and yield the same total satisfaction that we get from the great play and the great symphony. Both the material and the pattern for it are here in religion, provided in advance, provided universally and inevitably by the cycles of the soul's love of God."

Mastering the Fine Art of Public Worship

If public worship is indeed the finest and most necessary of the fine arts, the minister must be a master artist and craftsman.

In liturgical churches the minister conducts a service which exalts the universal elements of Christianity in a prescribed form and manner. He is carefully trained to give the liturgy its proper dignity and meaning. He views public worship as the central corporate act of the church and subordinates himself completely to the exaltation of God through it.

In churches with no official liturgy the role of the minister is somewhat different. The arrangement of the religious service as well as its conduct are in his hands. Unless his responsibility as the craftsman and leader in public worship is humbly and intelligently accepted and fulfilled, habit rather than purpose will determine the pattern of worship and the minister rather than God will be exalted. The measure of freedom which the Disciples accord the minister can result either in an impoverishment of corporate worship or an enrichment far beyond that possible within established ritual. The minister among the Disciples is called to mastery of the fine art of public worship.

"Worship," Harry Emerson Fosdick once said, "is not something a minister performs for the congregation but is a cooperative act." The minister is not a performer or a manipulator. He is a participant in a corporate ex-

perience. Because he is not a leader *of* worship but a leader *in* it, his preparation must be such that he can worship with his people.

As the minister seeks to organize the service so that God is made more real, so that the corporate experience is distinctively Christian, and so that the movement of worship is both meaningful and natural, he is challenged to create a service in which structure is unobtrusive and mechanics are sublimated. A beautiful poem or an inspiring musical composition is satisfying only if it has structure. However, structure is a means not an end. Were it blatant or obvious, the desired result would be lost. Public worship must be served by its structure and mechanics — not they by it.

The Disciples are called upon to give fresh consideration to the proper relation of the Lord's Supper and the sermon in the corporate religious experience. In primitive Christian worship the observance of the Lord's Supper — not the sermon — was the climax of public worship. The need today is not for minimizing the sermon but for lifting up of the Lord's supper. In all too many churches of the Disciples the Lord's Supper lacks sincerity, dignity and beauty. Its profound meaning is lost in perfunctory and graceless handling. Frequent communion at the Lord's Table should enhance not detract from its significance. Let the fine art of public worship reveal itself at the Lord's Supper!

There is little danger that the Disciples will accord too meager attention to the preaching ministry or to the place of the sermon in the corporate experience. As John R. Scotford declares, "In a day of impersonal communication, the preacher is a living presence. The sermon is a welcome bit of hand-tailored truth. It is truth relevant to a precise moment in the lives of a particular company of people. It is a glimpse of the everlasting in the midst of change." Regardless of its importance, the sermon must be kept a contributory element rather than the feature attraction in public worship. As Andrew Blackwood observes, "If preaching is a fine art, as many of us believe, public worship should be finer, as the whole should be better than any of the parts."

The casualness with which scripture is selected and introduced into the service, the uncritical choice and arrangement of hymns, and an unabashed reliance upon spontaneity in public prayer frequently defeat the lofty aims of public worship. Readings from both scriptural and non-scriptural sources can contribute to the corporate experience only as they render essential service. The Christian significance, pertinence and aesthetic quality of hymns and choral music must be taken into account in the arrangement of every service. Familiarity with the truly great prayers of the past and intelligent preparation in light of the needs of the worshippers will not lessen the benefits of spontaneity in public prayer but

will enhance them. Undoubtedly a better use of scriptural and non-scriptural resources, a wiser and more sensitive selection and arrangement of music, and a richer experience of public prayer offer great opportunities for the improvement of Disciple worship.

With the publication of *Christian Worship — A Service Book* a notable contribution has been made to the worship experience of the Disciples. Guidance in planning services of worship, scriptural material and prayers — both ancient and modern, aids for the observance of the historic occasions of the Christian year, and litanies for many occasions are now made available. There are innumerable manuals containing materials for worship but none will prove more helpful to ministers of the Disciples than this.

Christian Worship — A Service Book, a companion volume to an excellent hymnal edited by B. Fred Wise, was not designed to bring about uniformity in public worship among the Disciples but simply to make more readily accessible and usable the finest resources possible. The thoughtful and conscientious minister will make wise and extensive use of these resources and will strive to develop, in addition, such new materials as may be required. Litanies, prayers and responsive readings — beyond those to be found in the service book — will undoubtedly be needed. With imagination, integrity and Christian conviction, they can be devised for the enrichment of worship.

Sincere and satisfying worship, Scott Brenner reminds us, “involves not only tradition but also growth. The traditional element is only a beginning. The worship pattern of the future most assuredly will not be a mosaic made up of fragments out of the past. Though mindful of our ancient heritage, we must nevertheless be alert to modify it and even to create new forms and new methods shaped to the present. Our God is a living God. Our Church is a living Church. The activity of the Holy Spirit cannot be confined to the breathing of life into the dust of the past. The process of the recovery of worship not only comprehends the past, it also grasps the present, and contemplates the future.”

The fine art of public worship awaits the appearance of ministers and other leaders in worship who will put God first, the congregation second, and themselves third. Ministers are needed who possess strong intellectual powers, deep and disciplined emotions, creative and ennobling imagination, unfaltering Christian convictions, and a willingness to serve humbly and sincerely the needs and hopes of their people.

Among the Disciples of Christ such ministers are appearing. The future of the corporate worship experience of the Disciples rests with them.

Seeds From Which The Worship Book Grew

G. EDWIN OSBORN, *Enid, Oklahoma*

The Editor of the *Scroll* wants a short article about why I was interested in helping produce *Christian Worship, A Service Book*. Complying with that request makes this account too autobiographical for comfort and requires an over-working of first personal pronouns.

My interest in worship began when as a home missionary on the Mexican border in Arizona in the early 1920's Miss Cynthia Pearl Maus visited us for one of her Religious Educational Institutes. During the course she introduced me to the now familiar procedure of "building a worship program," at the same time recommending such guidance literature as Hugh Hartshorne's *Manual for Training In Worship*, and Stowell's *Story Worship Programs for the Church School Year*. In 1924 I came to Phillips University to begin graduate work where two courses — Dr. Harry D. Smith's "Public Worship" and Prof. Wilfred E. Powell's "Educational Aspects of Worship" — introduced me to broader conceptions and many resources. These studies so intrigued my imagination that while still a student I attended two conferences on worship conducted by the late William S. Lockhart, one at El Reno for the ministers of Oklahoma and the other at Dallas in Central Church. This was about the time that Lockhart's book, *The Ministry of Worship*, was published. Although he leaned heavily on Vogt's *Art and Religion* for his analysis of an experience of worship, and appealed to Isaiah's vision in the temple, he did a splendid service of interpretation for younger ministers among the Disciples. Other significant books dealing with worship added their stimulus. Dean Sperry of Harvard, J. R. P. Sclater and R. S. Simpson of Edinburgh, and W. E. Orchard of Oxford made their impressive contributions. Under the inspiration of the discoveries made in such studies I determined to carry on graduate research in the field of public worship under the disciplines of a doctoral program. For that purpose I went to Edinburgh.

At Edinburgh University I hoped to investigate the possibility of worship as a way to Christian unity, for I had come under the influence of both Peter Ainslie and John B. Cowden who had aroused another interest which has ever since been a strong motivation in my life. At that time the venerable W. P. Peterson was head of the department of philosophy and psychology at Edinburgh University and the dean of the graduate divinity faculty. He became my research supervisor; but he was more interested in psychology of the "old school" than in history or

Christian unity and so set as my field of research "The Psychology of Christian Public Worship." That very year, however, Dr. Paterson was taken ill and left for the continent for rest and healing, and I was transferred to Principal T. Hywel Hughes of the Scottish Congregational College for supervision with Canon W. Perry of the Theological College of the Episcopal Church in Scotland as a special advisor. (Edinburgh's Graduate Divinity School was then composed of the "federated faculties" of the Divinity School of the University, the New College of the United Free Church, and the Congregational and Episcopal seminaries.) Principal Hughes' interest in psychology was personal and philosophical, Canon Perry's liturgical and historical. So my problem then became one of making a psychological analysis of the historic liturgies (to which I added a study of non-liturgical worship in the United States) accompanying each with an attempted analysis of the individual's "worship consciousness" during his experience of worship.

It was my hope early in the investigation to find the "one and perfect" liturgy, either existing or produced, which would most perfectly, completely and satisfyingly give expression to an experience of worship, and which, if used universally, could become a significant factor for Christian unity. But hopelessly diverse theologies determining long-practiced habits of worship, and differing temperaments, environments, and heritages on the part of worshipers made such an outcome impracticable if not impossible. Moreover there are such sound values in the various existing forms of worship as to guarantee their enduring for a long time to come.

It then seemed more realistic and practical for my purpose, to try to discover the common elements in an experience of worship, trace as nearly as possible its movements and cycle, and then suggest a framework (liturgical or non-liturgical pattern) that would best give expression to the experience with respect to the religious conditioning of the worshiper involved. Pages three to eleven in *Christian Worship, A Service Book* may reflect some of these influences. That section of the book attempts for those of a non-liturgical heritage to interpret a typical experience of worship and to suggest a suitable pattern of service. The viewpoint is not one that would create a single rigid form or even a series of set liturgies. Rather it suggests principles whose application may vary considerably in the experience and practice of different congregations.

My work in Edinburgh intensified an interest in public worship which has continued as a field of specialization for study and library acquisitions, with frequent excursions into the closely related area of the devotional life and its literature. Even during my days at Edinburgh I had

toyed with the idea of producing a "service book" to use in the Sunday morning worship of the congregation I should serve. I wanted to provide a complete service, from opening hymn and sentences to the closing prayer and benediction, excepting only the sermon, for all the special days usually observed with a dozen or fifteen general services in addition. Something of this sort had been done by W. E. Orchard in *Divine Service* and in the hymnal, *Hymns of the Spirit with Services*. Such a book, I thought, would enable all members of a congregation to participate in every part of the service, thus making for common worship and better expressing the Protestant emphasis on the priesthood of all believers.

With the creation of the Home and State Missions Planning Council under the guidance of Willard M. Wickizer I found myself with some others of similar interests on the Local Church Life Committee. It was not long until Dr. Wickizer had suggested a sub-committee on Worship to try to develop such a book as I had at first envisioned. That was around 1941, I think. Soon the suggestion was made that two books really were needed, the service book and a manual of helps and directions about various services. Then after the sub-committee had been working about two years and had actually brought for review some of the services for special occasions for the proposed service book, Irvin Lunger made a suggestion that caught fire with all the committee. It was that the worship book be made a source book of materials rather than of services, except for a few special ritualistic ones, and that directions and suggestions be included for guidance, but that individual users be left to their own initiative in selection. Further, it was suggested that the materials instead of being organized into services should be arranged topically and carefully indexed. After some months of study and experimentation this plan was adopted, more than one hundred topics selected for treatment, and on that basis the book was produced.

Perhaps among the many criticisms *Christian Worship, A Service Book* will call forth, the most justifiable one will be about the few prayers included from writers in our Brotherhood. The committee is aware of that weakness. Yet it should be recorded that repeated attempts were made to secure prayers from our ministers, only to have the most reluctant or unwilling replies. More often, however, there was a complete unresponsiveness to our invitation to submit prayers. Nevertheless we do not apologize for the large number of prayers from other sources but rejoice in this opportunity of ecumenical fellowship with many and varied groups down the Christian centuries.

I think the most unique aspect of the book and one of its major contributions with respect to our heritage as Disciples is its treatment of the Communion. Rather than proposing a liturgy to be followed in each

observance of the Communion the book provides more than one hundred sets of Scripture readings, topically arranged on as many themes, but not unrelated to the ministry of remembrance of Jesus Christ. The inclusion of such a variety of material makes possible the expression of varied moods in the observance, in place of the limited interpretation of redemptive sacrifice alone which has been our inheritance from the Roman Catholic tradition. The use of varying instead of constant content in the Communion sentences to represent the many different spiritual states of the worshipers suggests a simplicity and adaptability characteristic of the earliest observances of the Lord's Supper in New Testament times.

The share I had, as editor of the book, was not a burden but a spiritually enriching experience, and I count the task not drudgery but a glad labor of love.

The Disciple Doctrine Of The Lord's Supper

W. J. JARMAN, *Champaign, Illinois*

There are two difficulties with describing any doctrine of the Disciples of Christ. First, because of the wide freedom enjoyed within the fellowship of the Disciples there is always a wide diversity of opinion and belief. This is inevitable, and, if the proper spirit is at work, healthy. One of the "flesh-works" listed by Paul in Galatians 5 is "party-spirit"; but one of the "spirit-fruits" is "gentleness" or "courtesy."

The other difficulty in surveying a position of the Disciples is that there are nearly always two positions generally occupied on every subject. The first and most obvious of these is an unexamined position. The other is a considered position arrived at through reflection, study, and experience. The two positions may only accidentally coincide. More than likely they will not. An example of this first, unexamined position, is the glib prattle about the autonomy of the local church. An example of the second is the growing conviction on the part of the great bulk of the church that co-operation is the only way for a congregationally organized church to express the spirit of the New Testament or the mission of the Church today. Or another example of two positions on one subject is baptism. The unexamined position is the bland statement frequently encountered that "immersion is an absolute essential for salvation." But the more reflective and scholarly Disciples, including Campbell and Stone, have realized that no matter how important and Scriptural baptism may be, a human mind cannot, as someone recently expressed it "bind the Holy Spirit with His own red tape."

So it is that in attempting to lay out a Disciple doctrine of the Lord's Supper we need to remember that there are diversities of opinions and that within these diversities there are two general islands or archipelagoes of belief. The larger island is undoubtedly the unexamined position. It shapes up in the attitude that we have communion every Sunday because our church does things the New Testament way, we always have had it every Sunday, and besides, it doesn't take very long. There is little awareness of any spiritual significance to the Supper, and the understanding of the communion is best disclosed by the prayers offered by the elders Sunday after Sunday, most of which are trite, pointless, and have nothing to do with the Supper. To be sure, there are elders who carefully prepare themselves and their prayers for their part at the Table, but on the whole, while improvement is steadily being made, it is still far too evident that the many eat and drink "without discerning the body." My most vivid experience of this was an occasion when an elder showed me a new communion table in his church and pointed to the inscription "This do in remembrance of Me" with the remark that this meant his father, since he had given the table in his dad's memory!

But there is another archipelago of belief concerning the Supper, and it is contiguous with the former. The Disciples, when they have reflected on their experience of the weekly communion and the disclosures of their scholarship concerning its origin and history, have moved generally toward a central position, and one which I personally believe may fairly be described as sacramental in character. Certain convictions about the Supper have become so settled in our minds that we do not debate them:

1. The Table is the Lord's and, therefore, each worshipper can and must make his own decision to partake;
2. The manner or order of the observance is not essential, so long as there is the right intention; the order is of psychological, not theological, importance;
3. Special orders of persons such as elders and deacons are expedient but not essential to the celebration; (Indeed, it might be argued that there are no special orders for Disciples. A Disciple doctrine of the nature of the ministry has not been fully developed or explored.)
4. The Lord's Supper is the "Ordinance of unity and of love" (*Declaration and Address*), and therefore it is here that the unity of the church is most fully displayed.

The adoption of these four principles would make an immeasurable contribution to the ecumenical movement and the solution of the intercommunion problem.

To describe the Supper, however, as a sacrament will rankle many

Disciples because they associate such a term with the magical practices of Romanism or the liturgical foppery of the so called "high-church" movement. This need not be the meaning of a sacrament. Before going on to define Disciple doctrine of the Supper as sacramental I should like to quote from three different generations of Disciples to show there is a continuity in reflective understanding of the meaning of the Supper.

First of all, consider Alexander Proctor, the great liberal second generation Disciple, who spent all his ministry in Missouri because the churches of that State educated him at Bethany College. Proctor and his generation frequently had a special set of remarks to make at the Table just before the distribution of the emblems. Here is one preserved in the collection of his sermons entitled "The Witness of Jesus."

"There is a great principle in our nature that underlies this part of our worship. We lose much if we think that all these commands are arbitrary, to see if we be faithful with one another. That is very shallow thinking. They are placed by the eternal laws, every one of them. You know it is a law of the universe that men grow into the likeness of what they love and admire. We have whole nations illustrating that fact. Mars was the supreme god honored by the Romans; every man became a soldier. When the heroic gods were worshipped, by the Greeks they became heroic and almost demigods, and nations which have worshipped, like the people of India, with great theologies and misconceptions, you see where they grow to. It is the same principle you see in that window there; the plant, so long as it looks up to the sun, takes its color, breathes its breath. If a man looks at this ideal life he will look like it. He has provided this feast, that we, week by week, may behold that spectacle of infinite and everlasting love in the cross of Jesus; to look at it goes to the very center of the soul. See how it glorifies and beautifies the whole universe, as you see it in Christ, reveal the infinite mind of the Father. And he wants us to look as often as we can, to have our heart drawn with all the force in it toward that glorious image so that we may be like him. Some day the real fellowship will begin and then these symbols will not be there. The fellowship of heaven, the communion of the saints of God in light above, is here in type. Let us look at him through these symbols and some day we will see him and be like him. Let us thank God for this privilege."

A generation later B. A. Abbott wrote a little book "At The Master's Table" for those who were to participate in what he called "the rite of the eternal atonement." Probably no other book has had so wide an influence on the average Disciple church. It was first published in 1925, and has been reprinted eight times since, the last printing being in 1948.

This book has certainly passed the pragmatic test of wide acceptance. In his preface, this is what Abbott says of the Supper:

“To sit at the Table is a rest beside the river. It brings the sense of friendship and comradeship with kindred spirits who are going forward to better goals with the light of everlasting life shining upon their faces. It assures one of the presence of the Great Friend. It is the influence of the Upper Room that has followed the Church through all the ages, keeping it true to the Great Heart which broke to redeem it. It brings to men and women of today, weary, heavy laden, embattled by sin, and humiliated by faults and imperfection, the comforts of a spiritual Galilee, the inspirations of the mystic Olivet which forever looks forward with unclouded vision to new, vast, radiant horizons from the mountain top.”

A third writer is our contemporary, Harold E. Fey. In his book “The Lord’s Supper—Seven Meanings” toward the last of it Dr. Fey declares “Christian unity does not depend upon uniformity of administration of the Eucharist. The communion is a means—a principal means—which mediates to us the grace of the presence of Christ, but it is not the presence.” (page 115).

A sacrament, says the Encyclopedia Britannica, is “The title given by Christians to an external rite or ceremony regarded as the instrument, or at least a symbol, of the reception by those who participate in it of a spiritual benefit whereof Christ is the author.” I submit that this definition adequately covers the meaning of the representative statements of these three representative Disciples who have thought out a position concerning the Lord’s Supper.

It is important for us to use correct terminology in speaking of our beliefs because this is the only way we will be properly understood. It is even more important when we are discussing our position with Christians of other denominations, for if we do not use proper terminology we will not only be misunderstood but more than like we will not even be listened to.

Perhaps the late William Temple has summed up the meaning of the term sacrament for a thinking Christian today as well as any one. In his Gifford lectures on *Nature, Man and God*, he makes three points about the meaning of a sacrament. First, that in a sacramental order, outward, visible signs are a necessary means for conveying inward, spiritual grace, and have their whole significance in that function. This is to claim that matter is related to spirit in such a way that matter may be the instrument of spirit, and that in a sacrament matter (such as bread and wine) is an essential means. This is not to deny that spiritual grace and truth may

be conveyed in other ways than through sacraments. Quite obviously they can. But these by definition are not sacraments.

Secondly, Temple maintains that the church has always rightly held that the efficacy of a sacrament does not depend on the character or personality of the administrant (*ex opere operantis*). With this all Disciples would surely agree. His third point is that a sacrament is in a class of experience by itself because it conveys more than God's meaning to the mind, but God Himself to the whole person of the worshipper. The Lord's Supper as experienced most deeply and truly is more than an inspiring poem, or a beautiful memory; it is a communion, "the very love of God (which is Himself) approaching and seeking entry to the soul of man." Baptism and the Lord's Supper are sacraments because they are through faith the spiritual utilization of material objects whereby spiritual results are effected. To ask the question of "How" is not to the point. Perhaps the wisest answer is that of the Orthodox church which says in effect, "The Lord Jesus Christ is present in the Eucharist, we know not how.' '

Chicago Ecumenical Institute 1954

In connection with the Second Assembly of the World Council of Churches, to be held in Evanston, Illinois, August, 1954, a number of European Theological scholars of renown will come to America. Their presence will be made an opportunity for the American Protestant ministry to hear lectures by these men in their own special fields. They will be organized into a Chicago Ecumenical Institute which will meet during the first two weeks of August, 1954. The Institute will take place at eight different seminary centers in Chicago with several scholars assigned to each center. Beside the lectures there will be discussion periods, chapel services, and probably evening sessions at some central point for general lectures. Seminaries in the Chicago area will cooperate by making housing available to ministers from outside Chicago. It is expected that there will be some facilities available for women, and married couples as well as men who come singly. Registration fees will be kept as nominal as possible. Detailed information regarding the centers, fees, lectures at each center, registration, etc., will be made public later this year.

A Review Of The Service Book

W. W. ROBBINS, *Chicago, Ill.*

President, Meadville Theological School

*Associate Dean, Rockefeller Memorial Chapel, University
of Chicago.*

To one who is not a member of the Disciples, but as a professor of the Federated Theological Faculty is hardly an outsider, the Disciples seem distinguished by two positive missions in Christian history: an undying urge for the unity of the great fellowship, and a desire to restore the ancient order of Christianity. Central to the ancient order was a revitalizing fellowship which took place by new entrants (Baptism) and a rededication of the older ones (Communion). This fellowship was not under law but under grace (Disciples are free-churchmen), and it was not in pursuit of an intellectual formulation about religion, but in search of religious experience (Disciples are virtually creedless). Of these primitive and pivotal matters in the church we are reminded by the free but regularized worship of this people.

Since it has only been since 1917 that researchers have revolutionized the older historical and theological views of the Christian liturgy, it is surprising how the modern trend moves so directly to the position which the Disciples have deduced with no other document than the New Testament itself. It may be that the urge to Christian Unity will find a new impulse at this very point of liturgical authenticity, and the Disciples will find themselves with a model closer to what all Christians must finally use as a measure than anyone is now prepared to admit. In short, the question of intercommunion which is now the chief stumbling-block to a truly ecumenical accomplishment could be resolved in the next half century if the new discoveries in the liturgical field are heeded by the so-called liturgical churches, and if the free-churchmen prove that freedom and order are not held to be forever in dissonance. In this the Disciples are peculiarly endowed with a feeling and almost instinctive concern for what will most likely be the new direction, and they will, if they have courage, prove to be the chief movers amongst the free-churchmen.

To one who holds such views, Doctor Osborn's book appears as a sign of promise beyond what he may have intended. He speaks of it as practical in its treatment and, obviously, it is designed to suggest order, to guide in the use of specific materials, and to show the minister or leader the ways of decorum in the church. These things he has done, but more. He has given the reader a Calendar for the Christian Year and a Lectionary of New Testament and Psalms: commendable offerings to the wor-

ship of a people who are historically-minded and rooted in the Book, but also indicative of what a thoughtful ordering of free-church life might do to draw out parallels with the so-called liturgical churches. He has, as a man well-founded in his tradition, found sources of prayers which, so far as I can see, have left out no century nor movement of Christian history, and at the same time has kept the primitive feeling of the first four centuries of the church to the fore: an unusual accomplishment in itself. He has not failed, as so many free-churchmen do, to see worship as not merely a set of words to be spoken, but as a bodily act to be performed, and his little introductions to each service are replete with definite suggestions for actions which, while in black ink, are none-the-less rubrics.

If I were not aware of the deep prejudice which all free-churchmen have toward anything like formality, I would urge that the regular use of Doctor Osborn's book might well-establish the reasonable form of which the overly-spiritualized churches stand in need. I will content myself with saying that those who take seriously the prescription (that is my word, Doctor Osborn's is "suggestion"), will neither be led into Greek orthodoxy nor find himself telling his beads at bed-time; he will find that unguided wandering of the spirit through the wastelands of ennui in church will have ended, and that he is starting, going, and ending somewhere in the exercises of the soul.

A reviewer is supposed to give something more than a hint as to whether a book is good or bad. This book cannot be judged in any such pleasantly authoritative way, for it is not what Doctor Osborn has done in producing it, but what the Disciples shall do with it that will prove it good or bad. It could be very good indeed, if the Disciples have it in mind as a beginning of the practice of ecumenicity in their prayers as well as in their conversations.

One disappointing thing does confront me, and I am bound to speak of it. Doctor Osborn still holds, as did so many others in the first quarter of this century, that public worship is a matter of the collected experience of individuals and not that it is the social experience of a people. Psychology, and not theology, is, he thinks, the key to it. Do all Disciples? I disagree. Psychology is a useful servant to the study of worship, but theology is the master. At the risk of being most presumptuous, I affirm that if and when Disciples look at liturgy from the point of theology, they will lead us to the unity they desire for Christianity; until they do, they will remain the people of the great and good intention, and disappointed in us who love them, but who cannot believe even an ordered individualism is the same as the mystical body, the brotherhood into which they themselves enter in communion every Lord's Day. In fine, their practice is better than their explanation of it, and that is their tragedy — and ours.

Music and Religion

B. FRED WISE, *Chicago, Illinois*

When *Christian Worship*, a hymnal, was in the process of being assembled, the committee in charge considered including services of worship and suggested readings. A special committee was appointed and considerable progress was made in the collection of materials. The general committee soon realized, however, that to provide an adequate number of worship services and to include materials sufficient to sustain the worship patterns, would make the hymnal too bulky for practical use and consequently the plan was abandoned. The recent publication of *Christian Worship, A Service Book*, fills this long felt need as it stands in relation to the hymnal and augments the effectiveness of its use. In this book ministers, worship committees and choir directors will find a most comprehensive selection of material for all of the offices of the church. Mr. G. Edwin Osborn and his committee are certainly to be commended for making available resources which are so satisfying and adequate.

Through the years free churches have been subjected to a great deal of criticism for their way of conducting worship services, and rightly so. Part of the criticism has stemmed from the fact that the free churches did not know exactly what their objectives were in worship, and in many cases these objectives are still obscure. Also, ministers, choir directors and congregations were afraid of too much formality and a too static quality in the service, and consequently the orders of worship frequently presented only a lack of order. They were composed of all of the elements making for a service but failed to become a connected and integrated whole moving toward an objective.

We recognize another and deeper reason for a lack of organization in worship in free churches, and that pertains to the essential nature of worship itself. The human experience which reflects this essential nature of worship shows it to be something which is profound, moving, mysterious and unpredictable, and it is extremely hard to describe. It is akin to the momentary responses which we make when we experience the first breath of spring, or the view from a high mountain, or when we feel the vastness of the ocean or catch the wonder in the eyes of a child. It can come as a buoy before undertaking a hard and intricate task or as a release after the task is completed. It may come at the falling of a leaf, at a clap of thunder, "in the rush of a mighty wind or in the still small voice."

Because of the nebulous quality of worship we must keep in mind the unpredictability of its movement. It does not move in the framework of definitive ideas but is conditioned by and projected out of the experience

of the individual. A highly cultivated scientist or an artist or a writer will make one kind of a response to an experience of worship and the uncultured and untutored person will make another. But for any participant in a service, worship moves quickly from ideas into the feelings of wholeness, of peace, assurance, hope, conviction or commitment, and we are justified then, in attempting to find some way to direct and control the pattern and movement of worship.

Of these patterns of worship there are many forms of expression — some that are worthy and adequate and some that are weak and completely inadequate. The services and orders of worship suggested in *Christian Worship, A Service Book* are of high value and are so organized that they move progressively toward an objective. Congregations should be made aware of the orderly form and educated to the rhythm of its structure so that they are better able to catch the dignity of its objectives.

This brings me finally to the place and value of music in the worship service. Music by itself speaks in a general language, moving in the realm of sound and various qualities of sound. It may be loud or soft, move in a tempo that is fast or slow, its melody may rise and fall sharply at times, slowly and gradually at other times. But music in context and as listened to becomes specific and begets reactions that are pervading and complete — music has power and extraordinary ability to arouse feelings.

The emotions aroused by music become definite and compelling in a situation and reflect the surroundings. If used in a church, in a concert hall or in the opera the same piece of music will take on different meanings because of the environment and because of the words used with the melody. Hymn tunes, for example, have come from many different sources, even pagan sources, but when used in church with religious words set to the secular music, we have religious music.

The church has not only been the inspiration of some of our greatest music but it has cultivated, fostered and laid the foundation for the music of our western world. All religions have used music—particularly the Christian religion, and the reason is obvious. Worship and religious services stir feelings of wonder, awe, praise, of littleness or vastness, of inspiration and conviction and these are made concrete and positive by giving them expression in music. So music used at its best in the church service serves to augment and energize the feelings created in worship to the end that we approach a richer and more significant integration with the world around us.

Let's Get The Facts!

DAVID M. BRYAN, *Sedalia, Missouri*

When my article "India, Christ, Krishna, and Communism" was published in the February 4, 1953 issue of the *Christian-Evangelist*, it never once occurred to me that it would attract even as much as one letter of comment. However, within a few days after that date I was overwhelmed by an avalanche of mail, as was also the Editor of the *Evangelist*. About nine out of ten people largely confined their comments to Point V of that article in which I mentioned problems within the Christian missionary movement itself. This was not a personal attack on missionaries, and their work, but was an effort to look objectively at some of the difficulties that almost inevitably arise in the effort to transplant western Christianity into a culture to which it is completely alien. I did suggest also that the missionary movement shares some of the frailties of the culture that nurtures it.

The strong reaction has indicated that I have probed a sensitive area. This proves nothing but it does suggest that further investigation in this area might be fruitful. I have discovered that many of the missionaries who protested my article most strongly are themselves vitally concerned about the very problems I mentioned. Many missionaries apparently feel that the home churches should content themselves with the study of promotional material. They seem afraid that their economic foundation would be jeopardized by a wider knowledge of certain types of problems that develop within the mission movement itself. I believe in World Missions and I wrote Point V because I also believe in the people who support them. American Christians need a deeper understanding of what is really involved in our effort to transplant the religion of the white west into alien and usually poverty stricken cultures of colored men.

In the interest of a better understanding of the world missionary movement I should like to offer a proposal and see what others may think of it. I suggest a Brotherhood Study Committee be formed and commissioned to make thorough and objective on-the-spot study of our foreign missionary program and its problems. This must in no way be interpreted as a "no confidence" vote for United Christian Missionary Society, even though I think the study should not be made under the direction of that society. The committee would need to be selected with great discretion and ought to include one missionary and one national from each field studied. On completion of its study the committee would make a detailed report of its finding and recommendations to the U. C. M. S., and to the Brotherhood. Perhaps the cost of such a study would force us to limit it to two important and representative areas like India and Africa.

The committee I have in mind ought to be composed of men whose loyalty and devotion to our Brotherhood is beyond question, who thoroughly believe in cooperative World Missions, and who have no petty axes to grind. However, to be of value these men must also possess enough independence of thought and action to be able to lead us in a really constructive job of self-analysis and criticism in this area of our work. They should steer a course between mere promotion on one hand and mere fault-finding on the other. To recognize the need for such a study would not discredit those workers abroad whose sincerity and consecration none of us doubt. Its task would be three fold: (1) It would encourage the missionaries by letting them know that the people at home are more than just sentimentally interested in our foreign efforts. (2) It would help readjust the thinking of American people and help prepare them for the drastic changes that are going to have to be made in our mission strategy if we are to meet the challenges and problems of the new age. (3) It would give our missionaries the benefit of friendly criticism and objective analysis made by those whose own personalities are not so deeply involved in the situation. My own recent experience has demonstrated just how important this last point really is.

I am suggesting an on-the-spot study in which the committee is sent to the field. Our Brotherhood has never really had the opportunity to get information about our work abroad, except that which was of a "promotional" nature. Promotion is good and necessary. However, the heart of constructive democratic living is in kindly critical analysis. The vitality of democracy is in such analysis. Such a study would be invaluable to everyone involved.

I suggest that this study committee ought to give special attention to at least these areas of the foreign missionary program:

(1) The committee should make a special effort to understand the sociological problems that arise when Christianity is transplanted in a culture to which it is completely alien. In an old culture, as in India, the church meets stiff resistance from social pressures, and traditional habits and thought-patterns. The people do not feel the need of anything the church has to offer and they resent Christianity's basic intolerance toward their own cultural values. For example, the Protestant missionary's unwillingness to compromise with the surrounding pagan culture is apt to impress the people of Africa or the East as willful arrogance or as another symptom of the white man's sense of superiority. The Study Committee should direct its attention to these cultural and sociological problems that are peculiar to the fireign field. Another area of difficulty the missionary faces is in the political and economic fields. The mission-

aries' work could not be understood and appraised without some appreciation for these particular problems.

(2) Special attention should be given to the tensions that exist on the mission fields between white Americans and the colored Nationals. Dr. Fiers and others admit they do exist. How serious and widespread are they? What causes them? What might we do to remove and alleviate them? This is a possible source of tremendous danger to our entire efforts abroad. It is a matter of fact that some of our own foreign workers accuse others of race prejudice on the field and there is the National's feeling that he is discriminated against. At this critical juncture in history such accusations and feelings are serious. An objective study by sympathetic people not personally involved in the situation would be invaluable. The committee could perform a great service in bringing any such problems to the awareness of all concerned.

(3) There is the matter of turning key leadership over to Nationals. Dr. Dale Fiers said in his letter in the *Christian-Evangelist* on March 4 that this is the policy of the missionary enterprise. But still, as one example, we have been in Congo for well over two generations (about 55 years). We have eight stations there and not a single one of them is under the administration of Nationals. Why have we failed so miserably in training people — or is it that we just don't want to give up these choice administrative jobs? Such veteran missionaries as Mrs. Hattie Menzies suggests the latter is sometimes true. The Apostle Paul could go into an area and within a matter of days find and train people to whom he could turn over the administration of the Cause in that area. He then moved on. To be sure this caused a lot of problems, but even the problems blessed the Cause. What Paul was able to do in weeks the Protestant Churches have not been able to do in many decades. Why? It seems to me that a critical study is in order.

(4) A fourth area that needs some study is that of the vast economic gulf that separates the American Missionary from the people with whom he works. We owe it to the Cause to be fully aware of the problems involved in this situation. One is not made aware of the vast economic gulf by just looking at the Missionary's couples' salary of \$2,257.00. According to the United Nations (W.H.O.) figures that is over 75 times the average yearly per capita income of the Indian worker with whom he lives. This gulf between the Missionary and the man with whom he works does create problems. What kind of problems? How serious are they? Is there any solution and if so what? A committee of men not personally involved in this situation would be most able to study it objectively and offer valuable suggestions.

(5) The picture would be greatly distorted if its study committee only

dealt with "What is wrong with missions." It would undoubtedly have much to say about the victories of faithful dedicated men and women who have given so much of themselves to the end that "every tongue confess that Jesus is Christ to the glory of God the Father." I judge that it would be as unfair and dishonest for such a committee to lead us to believe that missions are mostly wrong as it would be, on the other hand, for us to receive only promotional information which implies that the only serious problems of missions is the penuriousness of the people at home.

The above is a very brief outline of one possible approach. A committee of five, plus two more from the field under study, could make that study on less than \$15,000. I don't see how missionary money could be spent in a more constructive way. I feel that Dr. Fiers and the United Christian Missionary Society would not only cooperate with such an effort but would welcome it enthusiastically. However, in the interest of complete freedom and objectivity I suggest the money ought to come directly from interested people and churches and not from national agencies. Is this proposal sound? I should like to get other opinions on it.

Latest Bulletins

THE PORTLAND MEETINGS

Speakers for the "midnight sessions" at the Portland Convention are: Monday evening, July 6: "A Preview of *Fifty Years of Heresy Hunting*" W. A. Welsh, Dallas, Texas, and R. B. Montgomery, Lexington, Kentucky.

Tuesday evening, July 7: "Disciples Preparing for Ecumenical Activity" Hampton Adams, St. Louis, Missouri, and Robert Tobias, Geneva, Switzerland.

Presiding at both meetings: S. M. Smith, Indianapolis, Indiana.

The Autumn issue of the Scroll (October, 1953) will be devoted to the problems of general organization for our brotherhood.

HOUSE NEWS

DISCIPLES DIVINITY HOUSE OF THE UNIVERSITY OF CHICAGO

W. B. Blakemore, *Dean*

THE ANNUAL CONVOCATION

The Convocation of the House was held on Sunday, June 7. Following tea in the Common Room of the House, the Service was held at 4:30 p.m. in the University Church. The address, "O Come Let Us Worship" was delivered by Dr. Irvin E. Lunger. Special attention was paid in the service to Dr. Lunger's participation on the editorial committee which launched the preparation of *Christian Service — A Worship Book*, G. Edwin Osborn, editor. Samuel F. Pugh, Indianapolis, Indiana, introduced Dr. Lunger. In connection with the Convocation service, three graduates of the Disciples House were ordained to the Christian ministry: Robert S. Bates, Philip R. Bane, and Wade H. Scott, Jr. Dean Blakemore gave the ordination charge. The prayer of ordination for Mr. Bates was given by Mr. Richard Hudson, minister of the Jackson Blvd. Christian Church, for Mr. Bane by Mr. B. F. Burns, minister, Austin Blvd. Christian Church, and for Mr. Scott by J. J. VanBoskirk. Also participating in the laying on of hands were Dr. S. C. Kincheloe and Mr. Chester Hensley. The choir of the University Church, B. Fred Wise, director, sang Francis of Assissi's "All Creatures of Our God and King"; Mrs. Hazel A. Quinney was organist for the service.

HOOVER LECTURES AND UNITY CONFERENCE

The fifth series of Hoover Lectures will be given at the University of Chicago, Monday through Thursday, November 16 to 19, 1953. The lecturer will be Dr. Conrad Bergendoff, President of Augustana College, Rock Island, Illinois. Dr. Bergendoff is a leading Lutheran churchman whose scholarship and irenic character make him a welcome lecturer to men of all denominations.

In connection with the lectures, there will be a Chicago Conference on Christian Unity. This is the second such conference presented by the Church Federation of Greater Chicago in connection with Hoover Lectures. The topics of the conference groups will be the six discussion topics of the Second Assembly of the World Council of Churches, to be held in Evanston, Illinois, in August, 1954. The Chicago Conference will forward a response to the World Council.

DISCIPLES HOUSE DINNER AT PORTLAND

There will be a dinner meeting for Comrades of the Disciples Divinity

House at the Portland YWCA on Monday, July 7. Tickets will be moderately priced, the fellowship will be joyful, and there will be no formal speeches; we will have an hour and a half together in order to renew acquaintance. Dean Blakemore will have the latest information on the progress and program of the House. Watch for further announcement in the Convention Program. Tickets will be available in the ticket booth at the Convention.

COMMITMENT

One of the deepest satisfactions that can come to an educator is the realization that some experience toward which he has pointed a student has resulted in a growth of that student's understanding of the work of the Christian ministry, the development of a larger appreciation which confirms the student's commitment. The following sentences were recently turned in on a student report after he had spent several weeks in close observation of the work of an outstanding Chicago minister. "As I consider my experiences *in toto* it would be almost sacrilegious to attempt to break down the significance of the whole into piece-meal analyses or descriptions. Indeed I have learned much in the ways of good pastorship and preaching from this series of Sunday morning worship services, but perhaps I have gained infinitely more. Perhaps I have truly seen how the living spirit of Christ can work in and through a man, raising one above the doubts and fears of existence, the exigencies of every day life, the relativities of every worldly construct, not to escape but to conquer them by being lifted up in love and humility to where one absolute, the absolute of faith, dominates and subordinates those factors and forces which distort that which is ultimately purposeful and meaningful in life. It is an experience which every young seminarian needs if he is to reconstruct at a more profound level the naive trust with which he may have entered upon his seminary career . . . and it needs to be done again and again throughout a person's life."

NOTES

Dean Blakemore will deliver three lectures, June 17-19, to the Illinois Christian Ministers' Retreat at Eureka College. The general title of his lectures will be "Witnessing Through Worship to Reconciliation." The topics of the three lectures will be "The Distinctive Character of Christian Worship," "The Disciple Tradition and the Ecumenical Tradition," and "Freedom in Formal Worship."

On Tuesday, July 7, Dean Blakemore will address the morning session of the International Convention on "The Contribution of the Church College to Our American Life." As chairman of the Commission on Seminaries of the Board of Higher Education of Disciples of Christ, Dean

Blakemore will have charge of the seminar on Recruitment to be held on the afternoon of Monday, July 6.

On August 30, Dean Blakemore will preach at Central Woodward Christian Church, Detroit, on "The Strength of Those Who Dare the Impossible."

At its centennial convocation on April 15, Culver-Stockton College awarded an honorary degree of Doctor of Divinity to Lester B. Rickman, a graduate of the Disciples Divinity House, now the state Secretary for Disciples of Christ in Missouri.

Lewis G. Joachim has moved from Marietta, Ohio, to the ministry of the Christian Church in Clyde, Ohio. The new address for Mr. and Mrs. Joachim is 433 W. Cherry St., Clyde, Ohio.

The May, 1953, issue of the Wesleyan University Alumnus carries an article entitled "Dean Wagers and His Job." Dr. Herndon Wagers, who attended the Disciples House in the late thirties, is Dean of Freshman at Wesleyan University. He is also a professor in the area of philosophy and religion. The article is an appreciative summary of Dr. Wagers' work in supervising the counselling of two hundred freshmen each year.

Mr. and Mrs. Frank Mabec of Freeport, Texas, announce the arrival of Catherine Elizabeth on the morning of March 24, 1953.

Mr. and Mrs. R. L. Foster of St. Louis, Mo., announce the birth of their fifth son, Joel Henry, on April 12, 1953.

With this issue, *House News* appears in combination with the *Scroll* of the Campbell Institute. Though published jointly, *House News* will continue to have its own independent existence. In the future, comrades of the House who are also Campbell Institute members will receive both journals together. House men who are not members of the Institute will henceforth receive the House News section only. The latter should be an increasingly small number. The ideals of the House and the Institute are identical. Through the *Scroll*, the House is brought into a wider conversation than would be possible if it was interested only in *House News*. Through the Institute, former students of the House find comradeship not only with other former students of the House but with a larger company throughout our Brotherhood who share encouragement with all who seek to uphold scholarship, comradeship and intelligent discipleship. Membership in the Institute, including the *Scroll*, is only \$2.00 per year, payable through 1156 E. 57th St., Chicago 37, Illinois.

Dr. Ames is still confined to the hospital. It is not generally known that following the breaking of his right leg in January, he suffered a break of the left leg in early March. Both bones are now healed, and Dr. Ames is experiencing a return of his energy. Messages to him can be addressed to Woodlawn Hospital, 6060 S. Drexel Avenue, Chicago 37, Illinois.

Book Notes

The Unfinished Reformation by Charles Clayton Morrison was published in April. The book needs no praise; but it deserves the widest possible discussion. Fundamental issues for Disciples of Christ are raised in every chapter and particularly in chapters Six and Seven. The former deals with the illusion of restorationism, and most liberal Disciples will feel agreement with what is said. Chapter Seven discusses three obstacles to Christian Unity. One of these is immersionism, the other is congregationalism. Dr. Morrison is one of the few Disciples who has become openly dissatisfied with congregational polity, which is still the polity endorsed by the vast majority of Disciples. When a writer of Dr. Morrison's stature raises issue with congregationalism the rest of us cannot be complacent. We must understand what he is trying to say, and come to some firmly reasoned and deeply intelligent understanding of our own in the area of church polity and organization. A later issue of the *Scroll* will deal with fundamental ideas in the area of religious organization.

Of great importance is the publication in May of an anthology of philosophical theories of God entitled *Philosophers Speak of God*, edited by W. L. Reese, Jr., and Charles Hartshorne. Dr. Reese, the junior editor of this editorial team is a graduate of the Disciples Divinity House and the University of Chicago. He is professor of philosophy at Drake University. Dr. Reese wrote many of the introductory paragraphs in the volume. This book seeks to present every important philosophical description of God, offering to the reader all the major options yet devised regarding the ways in which we may think of God. Its work of summary represents a milestone in the availability of past thinking to the present day thinker.

RESPONSE TO LUND

A "Response to Lund" is being prepared by the men who represented the Disciples at the Faith and Order Conference last August, and is being reviewed by others. It is expected that the "Response" will be distributed for further discussion prior to the International Convention in Portland. A preview of the "Response" indicates that the Disciples of Christ are definitely coming of age in ecumenical discussion; they are finding their voice "theologically," and they are doing it in terms which are a strong presentation of the central teachings of our people. Sometimes it is necessary for the respondents to speak the language of Ashdod, but always they succeed in returning to biblical expressions in order to present the positive and liberal position in Christianity which Disciples represent. The "Response" is an exciting document and should arouse vigorous discussion upon its publication.

THE SCROLL, the Bulletin of the Campbell Institute, published quarterly in July, October, January, and April, in connection with *HOUSE NEWS* of the Disciples Divinity House of the University of Chicago.

The Campbell Institute, founded in 1896, is an association for ministers and laymen of the Disciples of Christ for the encouragement of scholarship, comradeship, and intelligent discipleship. The officers of the Institute are:

President: S. Marion Smith, Indianapolis, Indiana

Vice-President: I. E. Lunger, Chicago, Illinois.

Treasurer: B. F. Burns, Oak Park, Illinois.

Secretary: W. B. Blakemore, Chicago, Illinois.

The officers are serving as the editorial board of the *Scroll*. The dues of the Campbell Institute are \$2.00 per year, including subscription to the *Scroll*.

Correspondence, manuscripts, and membership dues should be sent to the address of the Campbell Institute which is 1156 East 57th St., Chicago 37, Illinois.

THE SCROLL

The Journal of the Campbell Institute

THE FUNDAMENTAL CHARACTER OF OUR BROTHERHOOD ORGANIZATION

W. B. Blakemore

THE LOCAL MINISTER, THE LOCAL CHURCH — AND THE BROTHERHOOD

B. F. Burns

"THE MISUNDERSTANDING OF THE CHURCH" A REVIEW

Royal Humbert

ALEXANDER CAMPBELL ON INDEPENDENCY

A. A. Azlein

ORGANIZATIONAL FACTORS IN RECRUITING THE MINISTRY

H. L. Smith

HOUSE NEWS

Bulletins

THE ANNUAL MEETING

The Annual Meeting of the Campbell Institute will be held November 17 to 19, 1953, at the Disciples Divinity House of the University of Chicago. The program given below is arranged to integrate with the programs of the Hoover Lectures and the Chicago Study and Findings Conference on the 1954 World Council Assembly Topics, the programs of which also appear below.

The Campbell Institute.

Tuesday, November 17. 2:00 p.m.

President's Address by S. Marion Smith, Indianapolis, and Business Meeting.

Wednesday, November 18. 2:00 p.m.

"Disciples in Relation to the Ecumenical Movement" by Ronald E. Osborn, Indianapolis, Indiana.

Thursday, November 19, 2:00 p.m.

"Training an Ecumenical Ministry" by W. B. Blakemore, Chicago, Illinois.

6:00 p.m. Annual Dinner, College Hall, Disciples House.

The Hoover Lectures

"One Holy Catholic Apostolic Church"

by

Conrad Bergendoff

President, Augustana College

Mandel Hall, University of Chicago.

Monday, November 16, 8 p.m. "The Church Apostolic"

Tuesday, November 17, 8 p.m. "The Holiness of the Church"

Wednesday, November 18, 8 p.m. "The Church Catholic"

Thursday, November 19, 8 p.m. "The Unity of the Holy Catholic Apostolic Church."

Dr. Conrad Bergendoff has been a leading Lutheran participant in the Ecumenical Movement ever since his close association with Archbishop Soderblom during student days in Upsala, Sweden. He was a delegate to the Oxford and Edinburgh Conferences in 1937, and since that date has been a member of the Continuation Committee of the Faith and Order Movement. He held pastorates in New York and Chicago before assuming the Presidency of Augustana College in 1935. His writings include *I Believe in the Church* (1937) and *Christ as Authority* (1947). Dr. Bergendoff is the first Lutheran to deliver the Hoover Lectures.

Chicago Study and Findings Conference on the

1954 World Assembly Topics.

Monday, November 16, 1953. University Church of Disciples, Chicago

2:30 p.m. Registration

3:00 p.m. General Meeting. Address: "The Issues to be Faced at Evanston," by Dr. Visser t'Hooft, World Council of Churches, Geneva office.

4:00 p.m. First Meeting of Discussion Commissions

I. Faith and Order

II. Evangelism

III. Social Questions

IV. International Affairs

V. Intergroup Relations

VI. The Laity — The Christian in His Vocation

5:30. Dinner

Tuesday, November 17.

4:00 p.m. Second Meeting of Discussion Commissions.

6:00 p.m. Dinner

Wednesday, November 18.

4:00 p.m. General Meeting for Report of Findings

6:00 p.m. Dinner.

The Chicago Christian Ministers Association will join with the Campbell Institute for its sessions and the Annual Dinner of the Institute.

Availability of Rooms in Disciples House

A limited number of single rooms for men will be available in the Disciples House during the above meetings. They will be assigned on a "first come first served" basis. For reservations write to Dean W. B. Blakemore, Disciples Divinity House, 1156 E. 57th St., Chicago, Illinois.

THIS ISSUE OF THE *SCROLL*

This issue of the *Scroll* is devoted to problems of organization among the Disciples of Christ. The articles approach the topic from various angles. Mr. Azlein presents the problem as Alexander Campbell faced it in connection with high-handed action on the part of a single congregation. Mr. Burns deals with the way in which a local pastor keeps in touch with "the Brotherhood." President Harlie Smith reviews organizational aspects of the problem of recruitment. Dean Blakemore seeks to provide an insight into the problems of our total organized life. Professor Royal Humbert reviews a recent book which raises the issue of the relation of obvious and surface aspects of organized religious life to the central realities of the Christian fellowship.

The January, 1954, issue of the *Scroll* will be devoted to Christian Unity.

MABEL VANMETER AMES

1869 - 1953

On the morning of Sunday, June 21, Mrs. Edward Scribner Ames passed away following a month of serious illness. For the past two years Mrs. Ames had been growing frail, a condition which became markedly heightened when it was necessary for Dr. E. S. Ames to enter Woodlawn Hospital for a prolonged period. Miss Polly Ames was with her mother at the time of death and a little later conveyed the news to Dr. Ames. Mr. VanMeter Ames reached Chicago a few hours later. Mrs. Ames' two other daughters were in Europe at the time of her passing, but both had seen her recently. A memorial service, with members of the family who were in Chicago, was privately held on Tuesday, June 23.

After nearly six months in Woodlawn Hospital Dr. E. S. Ames was able to return to his home on the afternoon of Thursday, July 16. The comfort and quiet of his own residence with its rich and cherished memories have brought about a great revival of Dr. Ames' spirit. Early in June it had become obvious that a diseased condition of many years standing in his left leg would continue to threaten his health unless an amputation was performed. The necessary operation was successful and the succeeding weeks saw a rapid improvement in Dr. Ames' physical condition. All of Dr. Ames' friends rejoice that he is once again at 5722 Kimbark Avenue. Though still convalescent, Dr. Ames is looking forward to renewed activity. The elevator in his home will enable him to move from floor to floor and in a few weeks his friends will be rightfully able to picture him sitting once again in his famous third floor study from which so much of his life work has been carried on.

THE INSTITUTE AT PORTLAND

Two meetings of the Campbell Institute were held during the Portland Convention. For both meetings the Junior Ballroom of the Multnomah Hotel was filled with over one hundred in attendance. On Monday, July 6, the problem of maintaining the internal unity of our brotherhood was discussed. Presentations by R. B. Montgomery, Lexington, Kentucky, and W. A. Welsh, Dallas, Texas, emphasized the necessity of personal appreciation and the development of face to face friendship in preserving our oneness. Neither President Montgomery nor Dr. Welsh felt that great strides could be taken in the near future toward overcoming divisions which have already occurred within the Campbellite stream. The presentations were not therefore a strategy for dealing with some of the frustrating situations which radical independetism presents to the cooperative elements of the brotherhood. The presentations were

an assertion that personalities rather than theology have lain at the bottom of past divisions and it is only by maintaining richness of fellowship that future unity of our brotherhood is assured.

On Tuesday, July 7, the Institute discussed the problem of enhancing Disciple participation in the Ecumenical Movement. Mr. Robert Tobias gave an analysis of the present ecumenical interest in eschatology, indicating that in Europe it represents a strong desire to turn attention to the future and to rediscover the basis for a possible way of life on that continent. Dr. Hampton Adams of St. Louis, Missouri, speaking from an American viewpoint, presented seven practical steps which Disciples of Christ can take in furthering their participation in ecumenical affairs. Dr. Adams' presentation will probably appear in the *Scroll* in the winter 'quarter issue.

Professor S. Marion Smith, Butler College, Indianapolis, Indiana, president of the Institute, was chairman of both the sessions at the Portland Convention.

The Fundamental Character of Our Brotherhood Organization

W. B. BLAKEMORE, *Chicago, Illinois*

Anyone who is involved in the organized life of our brotherhood knows that there is a cluster of problems which seem to recur perennially. We hear many remarks about "Better organization for our brotherhood as a whole." It is said that we are such a loose knit organization that it is difficult to get anything done. We tend to become exhausted by an endless number of committee meetings. Suggestions of "simplification," "removal of overlapping and duplication," and "better integration of program" are constantly made. We hear of organizational problems which should be "solved." We look enviously at other communions which seem to work more smoothly—which may or may not be the case.

The purpose of this article is not to offer a new plan for organizing our brotherhood. It is rather to provide an insight into the principles which underlie the kind of organization we now have. The point of view of this article is that they are right principles even though they create certain problems. The insight provided by the article is that if we shifted to other principles we would only develop worse problems. Furthermore, our present problems will never be "solved," but they can be "handled."

If a man is trying to decide between two houses, he knows that neither will be perfect. Each will have its own perennial problems re-

quiring constant attention. He learns to live happily, we trust, with whichever house he buys, and learns to take its problems in stride. Similarly, in the field of organization—whether it be religious, business, educational, military, or even domestic—there is no such thing as “problem free” organization. There are only alternative plans of organization, each with its advantages and disadvantages.

The fact that there is no such thing as “problem free” organization has been obscured to most religious communions. Every communion tends to believe that its form of organization is divinely appointed. Some feel the appointment has been made through the New Testament or the Bible, others through historic creeds and politics, still others through church tradition. Since the form of denominational organization is supposed to have divine sanction, each communion tends to assert that its form is the perfect form of church order. So long as religious communions continue to discuss denominational organization in terms of “authority,” “divine sanction,” “canon law,” “courts,” etc., they will never overcome their illusions of organizational perfectionism. As soon as religious communions begin to recognize that church organization is to be understood in the same terms which illuminate all other kinds of human organization, they will discover ways of handling the problems inherent in whatever kind of organization they have.

What is General Organization?

Every sort of enterprise which involves human beings must make use of some form of organization. When all the individuals involved live very close together, as in a home or very small community, the organization can remain very informal. But as soon as the enterprise involves more than a handful of persons or is spread out over more than a few acres of ground, some kind of formal organization has to be employed to keep the enterprise knit together. This is true whether we are speaking of schools, armies, industries, or religious communions. From here on we will speak in terms of religious communions, but much of what will be said applies equally to other kinds of human association.

Any religious communion which involves more than one congregation must decide what sort of general organization it will have. By the term “general organization” is meant a structure of relationship which enables all parts of an enterprise to be in touch with each other in order to work together. Prior to 1776, the American colonies had no “general organization.” The Constitution provided general organization for the United States. The Civil War was a contest to see whether the states would continue to be held together by the general organization provided in the Constitution.

With respect to general organization it is necessary to realize that

there are two major types—sociologists would call them “pure” types. One of these types of general organization is easy to explain and understand; the other is much more difficult to comprehend. It happens to be the latter which Disciples prefer.

The two types of general organization are “pyramidal” and “circular.” Since it is the more easily understood of the two, the pyramidal type of organization is more obvious. Since it is the more obvious most people believe it is the only kind of general organization. Actually, circular organization is just as widely used in human association as pyramidal organization. But circular organization does not have the advantage of being talked about because it is not easy to discuss. If you ask an episcopalian to describe his church organization he becomes loquacious because his church uses the pyramidal form of organization. If you ask a Disciple to discuss the organization of our brotherhood he becomes tongue-tied, and presently gets defensive and develops an inferiority complex. This he does only because the kind of general organization which Disciples have is circular and difficult to explain. However, the ease with which it may be discussed is not a very important criterion in judging the value of a type of organization. Anybody can explain a horse and buggy, yet very few of the people who drive automobiles can explain an automobile; the difficulty of explaining it does not mean that the automobile is a less successful mode of transportation than the horse and buggy.

General Organization of the Pyramidal Type

The more easily understood form of general organization consists in a pyramided structure of offices and authority. The dynamics of this type of organization is orders which move from the top down. The system heads up in some kind of top organization or person. The best illustrations are military organization and Roman Catholicism. In this form of organization, all the individuals are grouped into patrols or parishes. The parishes are organized into dioceses. The dioceses are organized into sees. Sees are organized into archbishoprics. All the archbishops are responsible to the Roman court which is headed by the pope.

Most religious communions use some modification of this pyramidal structure. Presbyterianism moves up from local church session through presbyteries to synods and eventually reaches the general assembly. Methodism organizes itself from local churches through quarterly and annual conferences to the General Conference.

At one time in their history the Disciples thought they wanted this kind of general organization. They even voted for it in 1869 under the name of “The Louisville Plan.” Our congregations were to be organized

into county associations; these in turn were to be organized into districts which were to be organized by states; finally the states were to be organized into a General Convention. The Disciples voted for this kind of general organization but they never put it into operation. There is still a tendency among us to say that we are so loosely knit that we could not make the Louisville Plan work. It is much more important to recognize that we did not want the Louisville Plan to work, even though we had voted for it in Convention. The "Popular Nullification" of the Louisville Plan was not an instance of irresponsibility; it was a deeply intuitive response on the part of Disciples to the fact that the Louisville Plan did not represent the kind of general organization which we want. It was an instance of that type of general organization which can be called "pyramidal," "hierarchical," or "scalar." In rejecting the Louisville Plan, Disciples were actually voting for the other major type of general organization—the type which is less easy to comprehend, but which, to this day, we have preferred. Let us look at this other type of general organization.

General Organization of the Circular Type

The second type of general organization does not head up in any agency, or assembly, or person. In fact, it does not "head up" at all; it is not pyramidal. Instead, it is like a circular piece of cloth lying flat, rather than a pyramid standing on its base. In this second type of organization "control" does not "flow from the top down." Instead of control flowing down through a pyramid, we have agreements flowing across the fabric. Instead of a pyramided structure of offices and authority, we have offices and agencies grouped around a circle, each with numerous strands of understanding and joint activity running out to other points on the circle. Pyramidal structure is held together by commands which come from the top down. In circular structure there are no commands. There are strands of agreement which are the warp and woof of organizational life. In circular organization these strands of agreement correspond to the "line of command" which binds together an authoritarian, pyramidal organization.

If you approach the Disciples of Christ and ask the question "Who gives the orders among the Disciples of Christ?" you have asked the wrong question. Our brotherhood does not proceed by the issuance of commands. It proceeds by the reaching of agreements. The term "commands" and the concept of authority which that term implies are irrelevant to the discussion of Disciple organization and life. This is a very puzzling circumstance to people who are familiar only with pyramidal, authoritarian organization. It is even puzzling to Disciples. Nonetheless we are deeply and intuitively aware of the fact that our con-

ceptions of freedom and equality demand that we use the system of agreements rather than the system of orders. We must, at the same time, become aware that a system of agreements is just as effective in achieving oneness in spirit and action as a system of orders.

Among sociologists circular organization is sometimes known as "lateral" organization or as "equalitarian" organization. The term lateral reflects the fact that the dynamics of the organization is agreements which move horizontally through it rather than orders which move vertically.

In circular organization the "units" stand around the edge of the circle. These "units" are of various kinds; they include each individual member, every congregation, each agency, and every assembly. In the case of many individuals the only strand of relationship which exists is membership in a local congregation. With respect to local congregations the typical pattern is a number of strands running to various other units: to other congregations, to educational, to missionary, philanthropic and publishing agencies, and to consultative bodies such as conventions. Occasionally there is a local congregation which has severed all its strands of relationship running only to some one other unit. It is also important among those members persons who maintain relationships to other units in the brotherhood regardless of the action of the local congregation as a unit. It is important to notice that there is no unit which has strands of relationship running only to some one other unit. It is also important to notice that there is no unit which receives strands of relationship from every other unit in the brotherhood. And, most important of all is the fact that every strand is in existence by virtue of the *voluntary* action of each of the two united units. No relationship between any two units remains in existence unless both units will that it shall be so.

The result of all these strands taken together is that general organization is effected. There is a structure of relationship whereby all parts of an enterprise are able to be in touch with each other in order to work together. This is just as true with respect to the second type of general organization as it is in pyramidal organization though it is more obvious in the latter case. This second type of general organization is very wide spread in business, political and educational life; it is relatively rare as the form preferred by religious denominations.

An illustration from business helps to clarify the difference between scalar and lateral types of general organization. A manufacturing concern must have sources of supply of raw materials. Some concerns adopt pyramidal organization to get their materials. They buy up their sources of supply and run subsidiary industries. Other concerns decide to use circular or lateral procedures: they sign contracts with supply companies,

but these latter remain independent units.

It is very difficult to determine when the Disciples of Christ achieved general organization. Throughout a long period they were related together through the personalities of "founders." Despite the importance of 1849 and the formation of the American Christian Missionary Convention as a stage in the development of our general organization, it is not quite right to use 1849 as the crucial date. The kind of general organization which the Disciples have has grown slowly—and it is important that we do not identify one of our agencies all by itself, not even the International Convention, as our general organization. Our general organization is not a single agency or assembly, but a relationship of all parts and units of the brotherhood to each other.

Earlier we have stated that pyramidal and circular types of organization are "pure" types. They rarely exist in their pure form. The Disciples have made some use of pyramidal structure. Prior to 1919 our missionary enterprise was held together by lateral relationships between several major missionary boards. It was decided that our missionary work would fare better under a more pyramidal arrangement afforded through a United Christian Missionary Society. It is important to notice that this adoption of scalar structure was restricted to missionary activity, and was not adopted as the general arrangement for all brotherhood relationships. Nor was it asserted that no other missionary activity could go on. Lateral relationships remained the dominant and preferred system for Disciples.

World Episcopalianism, on the other hand, offers an interesting example of a religious communion which prefers pyramidal structure but has made one outstanding use of lateral or circular arrangements. Up to the national level, Episcopalianism prefers pyramidal structure. In every nation in which it exists, Episcopalianism culminates in a House of Bishops. At the world level, however, Episcopalianism has adopted lateral structure. The Lambeth Conference is a *voluntary* and *advisory* body through which the Episcopal churches in the various nations confer with each other on matters of common interest, but to which they are not "bound" in the way that an Episcopal diocese is bound to its national parent body.

One further point should be made with respect to the behaviour of religious groups with respect to their general organizations. In most of those instances in which a denomination has adopted some form of scalar organization, it has gone a step further and "baptized" that form; it has asserted that its general organization is "Church." The implication of this action is that the form of general organization has divine sanction and is not to be tampered with, or is to be changed only after very grave deliberation and within the terms of some constitution which was

adopted at some point back in the history of the communion. Among those groups which have preferred circular structure (Disciples, Baptists, and others) there is a studied refusal to "baptize" the general organization and call it "Church." Instead, there exists an attitude which says that the existing form of general organization is not sacrosanct and we have a right to make all sorts of changes within our brotherhood structure.

As between these two ways of behaviour with respect to general organization other interesting differences follow. The more scalar denominations tend to be conservative with respect to denominational organization, but it is very difficult to decide whether they are well "stabilized" or have just become "static." The more lateral denominations tend to experience more changes in general organization, but it is difficult to decide whether they are "dynamic" or just "unstable."

Which is Better?

Once the distinction between scalar and lateral organization has been pointed out, there is a tendency to ask which is better. This is a meaningless question because there is no abstract advantage which one of these types of organization has over the other type. The only kind of question that can be asked is, "In the light of existing conditions, present membership, future possibilities, intermediate steps and ultimate aims, which aspects of our organization should use scalar structure and which should use lateral structure?" Furthermore, it is meaningless to ask which is more democratic. Democracy refers to the manner of working within a structure rather than to the form of the structure. Many people are prejudiced against pyramidal structure because they erroneously believe that it is always anarchical. All that can be said in these regards is that scalar structure is the more susceptible to capture by dictators and circular structure is the more susceptible to degeneration into anarchy. Democracy, when healthy and vigorous, has been able to use either type of structure, and it normally employs both of them in some kind of mixture.

It is difficult for men of different denominations to rid themselves of historic prejudices regarding the Democratic character of other denominations. Intrinsicly there is nothing in the structure of Episcopalianism, Presbyterianism, Congregationalism, Lutheranism, the Baptists, the Disciples, or Quakers that makes one more democratic than another. Each of these denominations represents a mixture of scalar and lateral organization; in some scalar arrangements predominate, while in others lateral arrangements are given preference.

It is even more difficult for men of different denominations to rid themselves of historic prejudices regarding the Christian character of other denominational structures. This is not to say that one structure

is no more Christian than another. But the decision regarding the Christian character of the form of organization can never be settled by appeal to some particular form for which divine sanction is presumed. In this article we are not discussing the question of the Christian character of the organization which we have. We are interested in pointing out the problems which inevitably arise for a brotherhood which prefers lateral structure for its general organization—problems which can never be solved but which can be handled. We turn now to some specific topics.

PRACTICAL IMPLICATIONS

1. *Frequency of Committees.*

An obvious consequence of the use of circular organization is the multiplication of committees. Since circular organization depends upon agreements between equals, rather than in the transmission of orders, the means for reaching agreements must be set up. The means are supplied through conferences and committees. At times Disciples have a tendency to feel that they are overburdened by committees. Probably we do not have enough of them. Our decision to use circular structure means that we have to learn the art of being committee men. The alternative is to learn the art of being “inferiors” and “superiors” in a line of command. Committees involve time and travel. They require a considerable personal stamina if one is to keep up with the discussions. They require their own form of personality adaptation. Cooperative committee work calls for a different personality from that required in giving or receiving orders.

Committees often seem expensive both in time and money. They do constitute one of the costs of circular structure, but these are offset when compared to some of the costs of pyramidal structure, to be noted later, which are not present in circular structure.

The numerous committees required by circular structure are the cross-roads of our brotherhood life. They are the points where lines of relationship coincide, and are the chief source of communication between different parts of the brotherhood.

2. *Distribution of Risk and Responsibility.*

In circular organization, both responsibility and risk are widely diffused. It is at this point that one of the real advantages of circular structure appears. The crises which appear in some one unit of a circular structure do not ordinarily shake or threaten the whole structure. In pyramidal structure the opposite is the case; the collapse of one unit quickly reflects itself through the entire organization. These differences can best be understood through illustration.

In the state of Illinois, the educational enterprises of the Disciples

are Eureka College, Disciples Divinity House, Illinois Disciple Foundation at Champaign, and several other centers of student work. If we were pyramidally organized under a single Board of Higher Education for Illinois Disciples, the welfare of every one of the institutions would depend upon the initiative and energies of the central board. At the same time, if mismanagement occurred in one of the institutions, the board would have to assume responsibility, and the effects would, very quickly, be felt by all the institutions. Our present arrangement is, however, one of agreements. The progress of each institution is largely dependent upon its own initiative. If mismanagement or critical external circumstances harm one institution, the bad effects are largely confined to that one unit. If the brotherhood disapproves of the conduct of one of the educational institutions, this disapprobation does not fall also upon the other insitutions.

In circular organization, each unit tends to be fully responsible for its own conduct—and bears full risk. The structural arrangement which effects this distribution of responsibility and risk is, among educational institutions, the self-perpetuating, or largely self-perpetuating, board of trustees. There is a tendency among Disciples at present to question these arrangements. But let us look at the alternatives.

One theory of democracy is that everyone should have a voice in everything. In such an interpretation, responsibility is very wide-spread, and everybody becomes responsible for everything. Personally, while I have interests and concerns in all of our brotherhood enterprises, I would hesitate to accept the responsibility with respect to everything which this first interpretation of democracy implies. I know that I could not really exercise an intelligent and real responsibility towards so much.

Another interpretation of democracy is that everyone shall be responsible for something, and normally, for that toward which he is most fitted to exercise responsibility. In this conception, any individual is responsible over a narrower area, but he bears a deeper and heavier responsibility and risk in that area.

Throughout our brotherhood we seem to prefer that missionary, philanthropic, publication, financing, and educational enterprises shall be relatively self-contained units within which certain individuals and groups of individuals bear a clearly demarked responsibility and risk. While we are all bound by a unity of spirit, and while the general health of the brotherhood affects each unit of enterprise, we still look upon each of our agencies as the reflection of the men and women who conduct it. For good or ill, our agency life is tied up with personalities—and it is relatively easy to assign credit or blame. Such assignments are exceedingly difficult where everybody does a little bit of everything.

3. *Acceptance of some duplication.*

Circular organization inevitably involves some duplication of function. the best illustration among Disciples is the area of Home Missions. In a pyramidal structure like the army, such a function would be cared for by some clearly defined department. Among us, home missions are promoted at several different levels: nationally through the U. C. M. S. and the Board of Church Extension, at the state level by state missionary societies, community-wise by city associations, locally by any church which feels it should establish a daughter congregation, and even individually by preachers spotting a new flock and gathering it together.

Within the councils of the brotherhood the question is continually asked, "which level should be chiefly responsible for home missions?" Some argue for the primacy of national enterprise, other for state development, some for city-mission supervision, while yet others declare that home missions progress only when laid upon the practical conscience of local congregations. The argument between national, state, and city protagonists tends to become intense when those who hold for one level fear that assignment of the function of home missions to one of the other levels would remove their own opportunities for enterprise.

The discussion regarding the location of responsibility for home missions have gone on in our brotherhood from the very beginnings. It should continue to go on. Home missions is not an area that would profit by consolidation of responsibility into the hands of one unit of the brotherhood. It should be promoted by many units, even with the advantages that accrue when friendly rivalry overcomes the waste that would accrue from excessive competition. Some duplication is bound to occur. It should not be decried, but constantly checked by committees and conferences. This is actually what occurs through our Home and State Missions Planning Council. It is an excellent illustration of the function of "agreement" in circular organization. With this procedure we may run some risk of indefiniteness in home missions procedures, but we are not faced with the dire result that would follow if a single Home Missions agency were set up and then proved ineffective. Whether we should have such an agency is a discussable question. It is important to recognize that if we were to set it up and it proved ineffective, we could readily revert to some other procedures.

Another area in which there is some duplication of function is Worship Guidance. This is a very good illustration because it indicates one way in which our brotherhood protects itself from dogmatism. At the present time we have dozens of agencies which offer liturgical guidance to our people, notably U. C. M. S., the Home and State Missions Planning Council, the Christian Board of Publication, and several "leaders of the

brotherhood." The result is a richness and variety of suggestion that might well disappear if we set up a "Worship Council" which alone was given responsibility for the function of worship guidance for our brotherhood. The fact that we have allowed certain functions—Missions, benevolences, publication—to be restricted to one or two agencies, while leaving responsibilities for other functions—education, worship, doctrine, recruitment—exceedingly diffuse, means that it is not easy to chart the organizational structure of our brotherhood.

4. *Variety of Local Forms of Organization.*

Contributing to the seeming complexity of our structure is the variety of organizational patterns to be found at the local, county, state, and even national levels. Here we stand in great contrast to Methodism or Presbyterianism, each of which, through its General Conventions, publishes forms of constitution for every unit from the local congregation up. Among the Disciples, hardly two of our state organizations are identical in organizational pattern, and there is a wide variety of church constitutions. Even at the national level, no two national agencies relate themselves to the brotherhood in the same way. The neophyte who finally learns the constitutional arrangements of the U. C. M. S. discovers that he has to start all over again when he wants to discover the constitutional character of N. B. A., or the Christian Board of Publication, or the International Convention, or Unified Promotion, or the Board of Higher Education, etc., etc.

It is no wonder that no one has ever yet succeeded in drawing up an organizational chart of the Brotherhood. Such charts as we have so far all involve serious over-simplification. Some day we will get a good chart of the brotherhood, but only when some draftsman recognizes that he will need real ingenuity, and plenty of space with which to depict our organizational character.

It is only because of this variety that our brotherhood is "complex." But the kind of complexity we have is a price worth paying for the variety which it allows for adaptation of structure to particular local and leadership conditions, and for vigorous experimentation.

5. *The Problem of Maintaining Adequate General Leadership.*

One of the problems which confronts a brotherhood preferring circular structure is the maintenance of good general leadership. Circular structure tends to foster good leadership for particular enterprises, but does not readily produce good general leadership. By general leadership is meant men who have the capacity to see the brotherhood as a whole. Disciples are blessed with men who have a vigorous grasp of their own particular enterprises but we have few men who can exercise a more transcendent insight. We have many men who can see the brotherhood

from the viewpoint of their own special responsibilities. We have very few men who can see the totality of responsibilities from the viewpoint of the brotherhood. The latter is what is meant by general leadership.

In pyramidal structure what is obvious to the eye is the hierarchical ladder up which a man ascends to general leadership. Every neophyte knows where the top is, and if he is ambitious he heads for it. In circular structure, there is no "top"; what is obvious to the eye is the particular enterprises—local congregations, state offices, national agencies. While the ambitious young man may seek to reach the top of some unit in education, benevolence, missions, etc., there isn't any "top of the brotherhood." Among Disciples, after a man has reached a certain level of leadership, he cannot go any higher—he can only move sideways, from one agency to another, from a big church to head of an agency, from a college presidency to a big church, from a state secretaryship to head of a national department, etc. In one respect this is good because it saves us from domination by those who are only personally ambitious. On the other hand it means that the incentives to take a total brotherhood perspective do not include personal ambition. It leaves us dependent upon the appearance of great souls and spirits who know our need of general leadership and who dare to achieve it and contribute it out of sheer love for the brotherhood.

Historically, we have been dependent for general insight upon a few towering figures. In his powers of general insight, Alexander Campbell stood far above any of his contemporaries. The same thing was true of Isaac Errett in his turn, and of J. H. Garrison at the end of the last century. In this century we have moved into a time where we need other generals in addition to our editors. The development of the United Christian Missionary Society and of the International Convention emphasize this point. In the 1950's the situation has become critical. In this decade, for the first time in our history, we have sought to establish a general policy of brotherhood development and by a Council of Agencies accompanied by a general budget established by a Commission on Brotherhood Finance. Whether Disciples recognize it or not the Council of Agencies and the Commission on Finance have been granted general powers. Whether they will exercise them is another matter. They will be exercised only if we have produced a leadership which can take the brotherhood perspective. Heretofore, we have never demanded such powers from anyone; we have only accepted them from our leading editors as gifts. For general progress we have depended upon whatever accidental harmony between the agencies gave us progress. Now we ask for more. If the Council of Agencies comes to be dominated by a brotherhood perspective it will bless our life. If leadership is taken by those who still prove

to be more responsible to their particular agencies than to the brotherhood as a whole we will still get only accidental progress. If the Commission on Finance is similarly guided by a general perspective, all will go well.

Actually we face a curious situation. The Council of Agencies is made up of agency men. There is some fear that the "Agency viewpoint" will prevail. Agency men are excluded from the Commission on Finance. The difficulty here is that those on the Commission will not be realistically familiar with agency life and will therefore be able to push only personal interests. Theoretically, the Council of Agencies plans the program for the brotherhood; the Commission on Finance Budgets the program for the brotherhood. Unless there is the best cooperation between these two groups the Council of Agencies will plan one program, while the Commission finances a different program!!! That would land us in the worst predicament that the Disciples have ever seen.

In both the Council and the Commission we need the grandest kind of generalship. The development and production of that kind of unselfish consecrated generalship is the chief task confronting the Disciples today. If we succeed in producing it, we will validate the individual freedom, enterprise, and power of the non-authoritarian kind of circular organization to which we have so far been devoted. If we do not produce it, we will wither away into one of the curiosities of ecclesiastical history. The challenge before us is to produce an adequate Christian generalship without at the same time reverting to authoritarian practices.

Further References

This article has employed an analysis of organization into two fundamental types which we have called pyramidal and circular. This analysis, to the best of our knowledge, was first made by C. I. Barnard, formerly Director of the Rockefeller Foundation. Where we have used the term pyramidal, Mr. Barnard used the term scalar; where we have used the term circular, Mr. Barnard used the term lateral. The essay in which the distinction was first made is entitled "Planning for World Government" and can be found in Mr. Barnard's book, *Organization and Management*, published by the Harvard University Press in 1946. In his essay Mr. Barnard points out many of the advantages and disadvantages of pyramidal and circular structure respectively which have not been brought to attention in this article.

In his article Mr. Barnard has employed the distinction between pyramidal and circular structure to discuss the problem of planning a world government. In this article we have used the distinction to discuss the problem of planning a national brotherhood for Disciples of Christ. The same distinction could be very profitably used for the discussion of planning for a world church. Perhaps in some future issue of the *Scroll* there

will be opportunity to develop the implications of this fundamental distinction for the Ecumenical Movement.

The Local Minister, The Local Church, - And The Brotherhood

BENJAMIN F. BURNS, *Oak Park, Illinois*

This speech was written originally for seminarians trying to find out how a minister is related to the nebulous entity—the Brotherhood of Disciples of Christ.

What is the actual working relationship between the minister in the church and the Brotherhood?

I Channels

(1) *U. S. Postal Service*

The major channel of the relationship between the minister and the Brotherhood is the United States Postal Service. Daily some part of the Brotherhood is dropped in the mail slot of each minister. Magazines, letters, mimeographed bulletins, brochures, report blanks, bundles of supplies—these are the active points of contact and the mailman throws the switch.

The return addresses give an introduction to the nature of this which we call “the Brotherhood.” Return addresses are there reading:

Chicago:

19 S. LaSalle—Chicago Disciples Union

Bloomington:

P. O. Box 499, Illinois Christian Miss. Society

Indianapolis:

222 S. Downey Ave—U C M S

K of P Building—International Convention of Disciples of Christ

800 Test Bldg—Pension Fund

St. Louis:

2700 Pine Blvd.—Christian Board of Publication

1602 Landreth—National Benevolent Association

Other returns are there but these are the most representative.

All classes of mail come.

SECOND CLASS MAIL makes up a large part of the diet. *The Christian Evangelist*, *World Call*, *The Illinois Christian*, *The House News*, are familiar reporters. *Leaven* comes to tell about missionary work and *Family Talk* about NBA. A whole host of magazines and papers arrives to report the work being done, outline the needs in various fields, introduce the personalities who serve the Brotherhood. These papers and

magazines come bringing other churches into your study through reports of activities, and they bring other ministers of the Brotherhood into your acquaintance through their sermons, articles, and interesting projects.

THIRD AND FOURTH CLASS MAIL comes in larger chunks. Here come all the educational materials for your classes, and programs of instruction for church committees. Here are outlines of things to do in every phase of church life and helps for doing them. Here also are the pleas for assistance in every good work: for restoring the Campbell Home, for helping set up the Disciples Historical Library, for Eureka College, for Ministerial Relief, for Jamacian Hurricane Funds, for the Week of Compassion and on and on and on.

FIRST CLASS MAIL is not frequent. It arrives to give you some special assignment or bring some special cause to your personal attention.

The mailman brings the Brotherhood. And the mailman also takes it away! From the minister, the treasurer, the church school superintendent, and the Women's Fellowship, he takes it and delivers it to the Brotherhood.

(2) *Personalities*

The second major channel of relationship is personality. The Brotherhood becomes real through the ministers you knew at Transy or Eureka, or Drake, TCU, and the Disciples House or the College of the Bible. These men are serving churches or administrative jobs. It comes through the secretary of the Discipline Union, the state secretary, the state director of women's work, and the state director of religious education. These are frequently visitors in churches and speak the Brotherhood in the ear of the local minister and the local church member.

Missionaries come to the church for Missions Sunday or for occasional visits. Workers in the national offices come for special conferences or to escape boredom between trains. Other ministers of the Brotherhood come for speeches and programs. The Brotherhood becomes flesh in these personalities.

(3) *Assemblies*

The Brotherhood becomes a living reality also in its assemblies. They are plentiful: minister's association, the Disciples Union Meetings, the district convention, the state convention, the state minister's retreat, the International Convention, special meetings for churchmanship, or church school groups, the alumni association of the college and seminary. These general gatherings are channels of relationship and are opportunities of discovery for both the minister and the Brotherhood.

(4) *Summary*

The mailman, Brotherhood representatives, assemblies of ministers and of churches provide the channels of relationship between the minister

and the Brotherhood. Through them the Brotherhood becomes real, and the resources and demands of this relationship materialize. Through these channels the minister becomes known to the Brotherhood. His resources and his needs are manifest.

II *Philosophy of Relationship*

The minister attempting to serve fully his call, must work out for himself some realistic philosophy of working with the church and the Brotherhood.

Through all these relationships by mail, through personality, in assembly, four concerns are basic: program, resources, responsibilities, fellowship.

Program is the definition of the task and the proposal of constructive methods to accomplish that task in which both local church and brotherhood are engaged. That task sometimes is labelled falsely "Brotherhood program." Or falsely, "local church" program. The program in which both are mutually involved is the service of God and man in the spirit of Jesus Christ.

The resources involved are people—ministers, missionaries, journalists and specialists in church life and church school education. These resources are educational institutions and ideas and insights "on the hoof." The resources are money and buildings and the power to create more. Neither the local church nor the Brotherhood holds these resources exclusively. They are notes, payable on demand, for the needs of the mutual ministry.

The responsibilities are to people and to institutions. Institutions must be included because they are personal and because they are essential in this day to any effective ministry to individuals. The needs at hand must be met and also the needs in far distant places. Churches have responsibilities to other churches, ministers to other ministers. The missionary depends on the congregation at home, the state secretary on the local board chairman, and the minister. In every case there is mutual responsibility.

The fellowship is the essential binding quality of any Christian enterprise. There is no such thing as a Christian church in isolation. From its New Testament beginnings this Christian movement has been a fellowship of churches. The apostles formed a fellowship localized in Jerusalem yes. But that local company lived on a fellowship centering around Jesus and sprang from a common Jewish heritage that was distinct from other cultural groupings in that ancient world. And when that early movement went abroad the same common bond of Judaism was the basis upon which the new Christian fellowship depended. The Jews of the Dispersion bound in fellowship by lineage and heritage were the carriers of the new

local Christian churches at Antioch, and Corinth, and Rome. And the fellowship of these churches with the saints at Jerusalem is quite apparent to any student acquainted with the New Testament.

This movement we call the Disciples of Christ was never a local church movement. From its beginning it has been a fellowship. Since the Christian Association of Washington, Pa., and the Springfield Presbytery of Kentucky—a fellowship has been essential.

The chief problem has been to decide how much creative freedom of thought and practice is possible within the fellowship without losing the common high values and purposes which have given rise to the movement, and without violating the creative spiritual search of any individual church or individual Disciple.

That problem is common not only for local church and the Brotherhood but in other areas of life. It is the basic problem of the ecumenical movement also. It is the political problem—in a democracy the individual is the local church and the nation, the Brotherhood. In the world scene, the nations are the local church, the United Nations the Brotherhood.

By throwing in this larger reference I am frankly avoiding an easy answer to the problem of a philosophy of relationship between local church and Brotherhood. And I am muddying the waters on the pool of the relationship between minister and the Brotherhood of the Disciples of Christ.

The local church and the Brotherhood share a common task; that is the ministry of service to God and man in the spirit of Jesus Christ. Their loyalty is neither to a local church or a Brotherhood but to this mutual ministry. The local church and the Brotherhood are stewards of common resources to be used wisely in meeting that common task, and they are responsible to each other, to men and women in need, and to God. They are inseparably bound together in a fellowship of Christian love without which they are not able to minister adequately.

The minister has the simple task of making this clear to churches and to the Brotherhood and to himself. Then he is able to keep alive and grow despite heavy drains upon his physical and spiritual and creative abilities. More than that he is able to live with himself, because he is meeting in a limited but satisfactory way the demands of Christian service, and drawing upon the fellowship of love for renewal.

The Misunderstanding Of The Church

A Review of Prof. Emil Brunner's Latest Volume

ROYAL HUMBERT, *Eureka College, Illinois*

Any new insight on the church is always welcome. The Christian student in each generation is haunted by the recurring question, "What is the church?" This is true especially for the Protestant. He always finds himself involved in a kind of running feud with every form of the Christian institution as he has known it in history, including his own!

Prof. Emil Brunner has written a meaty little volume giving substance to this divine discontent as one feels it when facing the question of the church. The English translation of the German original bears the title, *The Misunderstanding of the Church*.¹ It is written in a clear and concise style. As with all Brunner's writings, this is closely knit argument for the mature mind. But here is able exposition, a book for both layman and professional. It is within the range of interest and comprehension of any churchman concerned with issues relative to the New Testament and church history. Any one reading this work will be stimulated by the author to wrestle with pertinent issues which need clarification.

"The Misunderstanding of the church" is the latest in Prof. Brunner's growing series of impressive volumes. The reviewer would guess that it was written as a sort of preparatory study in relation to the as yet unpublished volume three of Brunner's *Dogmatics*.

This compact volume of one hundred thirty pages is a precise exemplification of the larger frame of reference within which Brunner carries on his theological conversations. The label of "neo-orthodoxy" is applied to this perspective on numerous occasions. But such neat classification has outlived its usefulness. It is now a "loaded" term which conjures up a theological caricature in many minds. For this reason we prefer a more descriptive and less evaluative term used by Paul Tillich. He would call this type of theology *kerygmatic*. Brunner's volume might be characterized as a kerygmatic criticism of the church's misinterpretation of itself.

The strength and weakness of *The Misunderstanding of the Church* stem from the type of theology which guides the analysis in its pages. Any evaluation of this work would derive from the attitude one takes toward this theological outlook. It is the belief of the reviewer that the affinity of the Disciples of Christ is with another type of theology. Our tendency is more toward what is now being called "apologetics." Yet we need to learn to appropriate certain basic insights of men like Brunner.

Kerygmatic theology emphasizes the perennial judgment under which all human achievements stand, when viewed in the light of the Gospel as the unique and ultimate norm. This prophetic-critical ingredient must find expression in any interpretation of the Christian faith. Otherwise the Gospel tends to be equated with the best in the dominant pattern of culture in a particular epoch.

How does Brunner apply the kerygmatic principle to an interpretation of the church? The first chapter of his book consists of a brief resume of his basic thesis. In succinct fashion, our author contrasts what he calls "the supernatural community" with the institution popularly known as "the church." The true Body of Christ may be thought of as a supernatural community in the sense that it has "nothing to do with an organization and has nothing of the character of the institutional about it."²

When first encountering this formulation of the critical principle which both judges and constitutes the essence of the church, one asks, "Is this Platonic realism in disguise?" But not for long! For it is apparent that Brunner means the once-for-all event lived and proclaimed in history by apostolic Christianity. He uses the term from the Greek, "Ecclesia," to distinguish this unique Christian community. The Ecclesia is not to be confused with the earliest beginnings of organizational forms as seen in the pastoral epistles, much less with later institutionalized Christianity. The Ecclesia of the New Testament is, rather, a fellowship of persons simultaneously real on two levels of experience, the vertical and the horizontal. The vertical refers to the fellowship with Christ and the Holy Spirit, the horizontal to the love which characterizes the common participation of persons in this context. The total relationship on both levels is one of personal communion.

The main assignment in this volume, however, is not to isolate and give an exegesis of the meaning of Ecclesia. It is, rather, to note "the ambiguous relationship between the New Testament Ecclesia and the institutional church known to history."³ During the centuries the meaning of the church has been moulded irrevocably by a historical development in which the communion of persons has been subtly corrupted into the institution. To a greater or less extent Orthodox, Catholic, Protestant, and Sectarian groups all err in identifying in some way the New Testament Ecclesia with the historical church. And yet it is necessary to recognize also that all of them preserve some features of the Ecclesia. As Brunner says,

"I do not doubt, that God can use even the means of the Papal Mass . . . to bring men into communion with the Lord Jesus Christ and to open their hearts to the need of the brethren,

just as I am certain that such communion with Christ and fellowship with man are to be found among the Quakers who know no sacraments.”⁴

A hint as to the main line of thought in Brunner’s volume is all a book review can cover. But the impressively wide-ranging applicability of the volume’s basic thesis should be suggested in order to avoid an injustice to the quality of the author’s work.

In distinguishing the Roman Catholic institution and the Ecclesia, for example, Brunner shows how the concept of Canon Law gradually takes the place of the eschatological-spiritual vitality of primitive Christianity. The church has become a corporation rather than a fellowship and loses connection with the apostolic tradition.

Brunner suggests that Luther, among the Reformers, saw most clearly the difference between the fellowship and the institution. This is indicated in Luther’s preference for the word “congregation,” as meaning the people of God, rather than the word “church.” (Alexander Campbell used the same word in his version of the New Testament.) Brunner will have nothing to do with a mere return to Reformation religion, however. For he asks,

“Where in these Reformation churches is that oneness of communion with Christ and communion with the brethren in which precisely the paradoxical existence of the church consists?”⁵

In formulating what he believes to be the task of the church tomorrow, our author hopes that the ecumenical enterprise will be more concerned with the will-to-brotherliness rather than with some form of a quasi-political reunion. The business of the movement for reunion, as well as the separate churches, is to serve the Ecclesia of Christ and the Spirit.

“The Misunderstanding of the Church” is a critical introduction to a doctrine of the church. Its’ purpose is to show the corruption and fulfillment of the Ecclesia which may be seen in the historic church. As with all kerygmatic theology, it shows how necessary is the prophetic protest against all religious cultural forms because of their potentiality for becoming objects of idolatry. But this definition of theological clarification often leaves, by default, a spiritual vacuum in the area of the cultural expression of religion. This criticism applies to the evolving life of the community of the Disciples of Christ. There is a strong element of prophetic protest in the name of Christ among our early leaders. Along with this went a rejection of responsibility for many of the cultural tasks toward which Christianity must be sensitively creative. As a result, the groundwork was only partially laid in the early years which gave us a concern for such fields as liturgical or devotional life. It

remains to be seen whether in time we shall build a cultural tradition which might contribute to the enrichment of the ecumenical enterprise. One feels the same problem in modern day tendencies of thought represented by men like Brunner. Granted the validity of all prophetic criticisms of the tendency to absolutize the relative forms within which institutions function, is this the whole task of theology?

Kerygmatic theology does not come to grips with the task of creating relative religious forms which allow for an approximation of true Christian community. How can one take the absolute position, which Brunner affirms, that the living fellowship has nothing to do with institutions and yet hold that this reality may be found at least partially in all of them?

It is the task of theology to do more than state the possibility of the Ecclesia finding expression. Theology must give a description of the meaning of the faith that the divine fellowship appears *through* the historical weakness of the church, *through* such finite mediums as liturgical and artistic forms. The basic need is an interpretation of the Living Presence which is experienced symbolically through the channels of interaction in the community. This must be done without losing the positive religious protest so ably set forth by Brunner in volumes like this work and others.

1. Brunner, Emil, *The Misunderstanding of the Church*, The Westminster Press, Philadelphia, 1953. Translated from the original, *Das Missverständnis der Kirche*, by Harold Knight.
2. Brunner, Emil, "The Misunderstanding of the Church," p. 11
3. Brunner, Emil, *The Misunderstanding of the Church*, p. 15
4. *Ibid.*, p. 109-110
5. Brunner, Emil, "The Misunderstanding of the Church," p. 103

ALEXANDER CAMPBELL ON INDEPENDENCY

ARTHUR A. AZLEIN, *Washington, D. C.*

"No community called a church is absolutely independent of *the* church of God, but amenable to the whole church for its administration of its affairs." So wrote Alexander Campbell in 1840. The occasion for this statement was an appeal to Campbell by several persons who had been excluded from the North Street Church of Disciples in Baltimore.

During the late 1830's serious dissension broke out in the Baltimore church. The cause of the strife is not altogether clear, but Campbell was aware of the situation and it distressed him. He wrote, "I have long disapproved the course pursued by some that meet in North Street . . . Not only in proof of this fact, but also of my entire impartiality, I will state that in 1838 I passed through the city of Baltimore without entering the house of a single disciple in the city, preferring the hotel to the

hospitality which I knew many of them would gladly have extended to me. The reason was their unhallowed partyism . . . Again [in July, 1840] I sojourned one night nine miles out of the city rather than enter it—for the same reasons.”¹

In August, 1840, the troubles in the Baltimore church came to a head. Four members of the congregation were tried *in absentia* and excluded from the church. They promptly wrote to Campbell:

“The undersigned have all been excluded from the church under the following circumstances: On Lord’s day morning, August 2d, 1840, brother F. D. Dungan being in Boston or vicinity . . .; brother G. W. Morling in the country with his family; brother E. N. Sweeney and G. Austen filling a preaching appointment made for them about 20 miles from the city; all of us being thus absent from home, and without any knowledge of their intention, were arraigned, tried, and excluded wholly without our knowledge, and of course without the slightest opportunity of defense. The charge against us, we have since understood, was that of being factionists; and the only evidence . . . by which it could be sustained was, — that in a meeting called by the Elders for the purpose of considering the matter, we earnestly urged upon the brethren the necessity of putting a stop to the disorderly practice of reply and abusive speaking in the congregation . . . How will the brethren decide this question?”

Campbell could be impartial no longer. He knew personally the men who had been excluded and he judged them to be “persons of excellent morals, and of as much intelligence, to say the least, as the majority of those they left behind them.” Their appeal to him for his opinion led him to write at some length on the subject of congregational independence. In the *Millennial Harbinger* of November, 1840, he writes:

“Is there no appeal from the decision of a single congregation? If there be not, then indeed it is not only supreme, but ought to be infallible. But no single community professes infallibility. Then no single congregation ought to demand for its decisions absolute and unconditional acquiescence in all cases. Some of the independents however, have applied the words ‘if he will not *hear the church*’ to the voice of a single community, and have excluded forever from their communion and from the communion of the whole church, such persons as would not unconditionally yield to their decision . . . In such cases [the Baltimore situation] what shall the brethren do? . . . Are these brethren now left to the alternative of either living as excommunicated persons, or of acquiescing in this decision and confessing, contrary to their conscience and understanding, that they were worthy of such treatment and are penitent

for their sins?

"I answer, No. The community that excluded them is itself amenable to the church, the whole Church of God, of which in their best estate they are but a part . . . The eldership or a committee of two or three neighboring churches, meeting on the case, the injured promising submission to their decision, must finally decide who are right and wrong. The case is so reasonable in itself, and so fully sustained by the appeal of the Antiochean brethren to the church of Jerusalem, that I feel no necessity of further arguing the question, than showing the fact of a reference from the Antiochean to the Jerusalem church . . .

"Now the only fact in this case which we claim at present is, that one of the primitive churches, sanctioned by the Apostles, referred to another that which it could not satisfactorily settle itself. From which the following inferences are deemed just and necessary:

1. That no community called a church is absolutely independent of *the* church of God, but amenable to the whole church for its administration of its affairs.

2. That when a church has any matter on hand which involves the peace and prosperity of other communities, it is incumbent upon it to wait the decision of one or more *disinterested* communities . . ."

Two months later, Campbell continued his discussion of independency in the *Harbinger*. He there submitted five propositions:

- "1. The kingdom of Christ, sometimes called his church, is one great community composed of all the particular communities and individual persons that have acknowledged and received Jesus of Nazareth as the Son and Messiah of God — as the only Head, King, Lawgiver, and Arbiter of angels and men.

- "2. All the particular congregations that compose the great congregation, the general assembly, called 'the kingdom of God,' 'the holy nation,' are responsible to one another and to the Lord, as much as the individual members of any one of them are to one another and to the Lord.

- "3. Congregations therefore are under certain obligations and owe certain duties to one another, the faithful discharge of which is indispensable to that free and cordial communion and co-operation essential to the holiness of the church and the triumph of the gospel in the world.

- "4. Among these obligations and duties are, the maintenance of the doctrines and disciplines of Christ's kingdom and a due regard for all the acts and decisions of one another; because a neglect of the former, and a disparagement of the latter, would necessarily destroy

that union, communion, and cooperation essential to the designs of Christ's kingdom.

"5. When, then, any particular congregation offends against the constitution of Messiah's kingdom by denying the doctrine, by neglecting the discipline, or by maladministration of the affairs of Christ's church, essentially affecting the well-being of individual members or other congregations, then said church is to be judged by the eldership of other churches, or by some other tribunal than her own, as an accused or delinquent member of a particular congregation is to be tried by the constituted eldership of his own congregation . . . Every church that departs from the faith or from the discipline of Christ's kingdom, or that unrighteously and unwisely administers its affairs to the great detriment of individual members, a particular congregation, or the whole church of Christ, must be tried by some tribunal. Anyone that pushes his notions of independency so far as to deny this, is deluded by a word which he does not understand; as much as he who makes his little borough, city, or county, so independent as to deny the supervision and jurisdiction of the nation, kingdom, or state to which it belongs . . . Churches are all equal and independent in some respects, but not in all. They are equally subordinate to one another in the Lord. There is now no Mother church, no Metropolitan, no Sanhedrin, no standing council, no Vicar of Christ, no successors of the Apostles. But the churches in any given district — Judea, Macedonia, Achaia, Galatia, Pennsylvania, Virginia, or Ohio, for instance, are always supposed to be in more intimate acquaintance, union, and communion with one another and to act in a more special co-operation than with the churches of any other kingdom, state, or district on earth."

It is obvious in this discussion of independency that Campbell has moved away from the position he formerly held. In the pages of the *Christian Baptist* he had repeatedly and vigorously opposed church courts and ecclesiastical councils as "popular schemes" having no warrant in the New Testament. Now he declares that an erring congregation "must be tried by some tribunal," and he suggests that "the eldership of other churches" or perhaps "one or more *disinterested* communities" should constitute the court. Characteristically he turns to the New Testament for a precedent and finds it in the "appeal of the Antiochean brethren to the church of Jerusalem."

It seems, in addition, that what Campbell is saying here applies not only to the relations of congregations but also to the mutual responsibilities of denominations.

1 *Millennial Harbinger*, V:1, January, 1841.

Organizational Factors In Recruiting the Ministry

HARLIE L. SMITH, *Indianapolis, Indiana*

It is probable that Disciples are doing more in recruitment than we realize, and also that our procedures are not as effective as they should be. Either by design or default, much of our recruitment has been assigned to agencies. At the national level there are three agencies working in the field, and at least one of these has several departments which have a direct or peripheral interest in the program. Every state society is directly or indirectly involved in the process and the colleges have programs of recruitment as well.

However, about all these agencies can do is to plan a program for in the final analysis, recruitment is done by individuals. Literature and program are of immeasurable assistance but decisions are most likely to be made as a result of contacts with individuals and usually individuals who are closely related to the home environment of the young person involved.

The variety in our programs of recruitment has not been equalled by our coordination of approaches and sometimes our intelligent understanding of the problem. A study of the whole area indicates certain bare spots which could be cultivated with profit. In a paper of this length it is not possible to make an exhaustive analysis, but a certain few areas will be mentioned.

Last autumn, the Board of Higher Education made an extensive study of Disciple students in the various seminaries. Some of the findings have been reported elsewhere but some bear repetition.

About fifty per cent of the students in seminaries last year decided on the ministry before graduation from high school. It is difficult to explain why the per cent is not larger since most of our recruitment efforts are made among the youth of this age group. Some, of course, were influenced during high school days but postponed the decision. But the fact that fifty per cent made the decision during post-secondary and college days immediately raises the question of much we may be missing by neglecting an active process of recruitment among the youth of college age. In cooperation with the Board of Higher Education one seminary has conducted a pilot experiment in this area, and others are being planned.

Only twelve per cent of the students in the seminaries are graduates of tax-supported undergraduate schools. Of course, there are good reasons for this, but one wonders how many potential ministers may be on

tax-supported campuses who have never had the call of the ministry presented to them. This may be another neglected area.

Those states in which Disciple colleges are located generally had a larger number of students per ten thousand Disciples in the seminary. The colleges have been more or less active in recruitment and the presence of a Disciple college appears to attract young people to the service of the church. Some of the colleges could expand their recruitment programs with profit into adjacent states.

Eleven per cent of the seminary students were reared in the manse. It would be interesting to know how many other sons of the ministry chose other professions. It is likely that the per cent of boys who chose to follow their fathers in the ministry is lower than that of those who follow their fathers into other professions. It is evident that generally speaking our present seminary students have not been recruited from the professional classes, but have come more often from the lower income families. Does this mean that the call of the ministry is unattractive to the upper income family, or that the cost of getting a ministerial education is sufficiently low as to attract young people to it because they cannot afford the more expensive education of other professions? To ask the question is not to imply an answer but an answer should be sought.

These and many other questions have been raised by the study. Space does not permit their mention.

It was indicated above that the most important influences for the ministry were those associated with the environment of the home. They included the father, the mother, the local minister, and the young people's conference. High school counselors were of little importance. Certainly they ought to be important and can be, provided proper and adequate materials can be put in their hands. This is another area which must be attacked.

Finally and to repeat, programs are important but persons are more so. The local minister is the most essential and profitable agent of recruitment. To a very large extent his efforts will determine the quantity and quality of the ministry for the next generation.

HOUSE NEWS

DISCIPLES DIVINITY HOUSE OF THE UNIVERSITY OF CHICAGO
W. B. Blakemore, *Dean*

Three Ordained at Disciples House Convention

Mr. Philip R. Bane, Mr. Robert S. Bates, son of M. Searle Bates, and Wade H. Scott, Jr. were ordained during the annual Convocation of the Disciples Divinity House on the afternoon of Sunday, June 7. The charge to the candidates was given by W. B. Blakemore, Dean of Disciples Divinity House who shared in the laying on of hands for each of the three candidates.

The ordinations were held in accordance with the standards of the Illinois Disciples Commission on the Ministry, requiring the approval of at least two local congregations in addition to the ordaining institution.

Mr. Philip R. Bane is a graduate of Drake University. The ordination prayer for Mr. Bane was given by B. F. Burns, minister of the Austin Boulevard Christian Church, Chicago, Illinois, with Dr. S. C. Kincheloe of the Federated Theological Faculty of the University of Chicago joining in the laying on of hands. The congregations approving Mr. Bane's ordination were the Austin Boulevard Christian Church, Oak Park, Illinois, and the University Church of Disciples of Christ, Chicago.

Mr. Robert S. Bates is a graduate of Hiram College. His ordination prayer was given by Richard Hudson, minister of the Jackson Boulevard Christian Church, Chicago, Illinois, and the Reverend T. J. Griffin, minister of St. Matthew's Methodist Church, Chicago, Illinois. The congregations approving this ordination were the Hiram Church at Hiram, Ohio, and the Jackson Boulevard Church, Chicago, Illinois.

Mr. Wade H. Scott, Jr. is a graduate of the University of Missouri. His ordination prayer was given by O. F. Jordan, minister of the Community Church, Park Ridge, Illinois, with C. P. Hensley, Executive Secretary of the Illinois Christian Missionary Society joining in the laying on of hands. The congregations approving Mr. Scott's ordination were First Christian Church, Columbia, Missouri, and the Christian Church, Olivet, Missouri.

All three candidates received their Bachelor of Divinity degrees from the University of Chicago in cooperation with the Disciples Divinity House on June 12.

Dean Blakemore's Ordination Charge

To

ROBERT S. BATES, PHILIP R. BANE and WADE H. SCOTT, JR.

It is often said among Disciples of Christ that we make no distinction between clergy and laity. Such a statement contradicts our deepest traditions, and it belies our historic and continuing practice. The doctrine of the ministry which more adequately represents both our tradition and our practice is that the ministry has no powers other than those given to it by the laity. But powers, prerogatives, and duties, our congregations do lay upon their ministers.

We have rejected the teaching that the ministry is self-perpetuating, and the teaching that ministers receive powers by direct action of the Holy Spirit. We reject any doctrine which asserts clerical rights from a source other than the congregations of the faithful. Much as the Queen of England receives only those powers granted by the people of her realms, or as our President may exercise only the rights given him by America's citizens, as a minister your prerogatives and duties are to be those granted you by the household of God.

There is much that a congregation bestows upon the minister. They ask him to proclaim the gospel for them and to be their chief worshipper. They ask him to care for their souls, and to nurture the spirits of their children. They look to him for instruction in their own ministries to each other. Into his care they place their traditions and institutions, their sacred scriptures, their ritual and devotional treasures, their churches. Upon these their spirits live, and transmitting them to a minister may prove a matter of spiritual life or death to the Christian community. Your ordination therefore symbolizes not only your own sense of calling to the ministry, but the response of Christian congregations whereby you will come into a solemn trust of the Bread of Life, of Holy Writ, even of the Body of Christ.

These are, furthermore, lively treasures, neither fixed idols nor talents to be hidden in the ground. They are entrusted to you for development and enhancement in order that in each new day they may have a newness of life which will ever inspire faith and hope and love. The quality of your commitment to your trust will therefore result either in the loosening or the binding of men's souls; it means either freedom or bondage for the human spirit.

Therefore you must live every day with spiritual, intellectual, and moral responsibility toward these treasures of Christian faith, this stuff

of the Christian community. It must become the habit of your life, weighing heavily upon your shoulders as a king's garments and his crown are very heavy. It is not without meaning that men have spoken of Christ as prophet, priest and king. Your own ministry in His name must be prophetic and priestly and kingly.

Since the congregation of God's people by ordination now lifts you up to bear so great a burden for them, in the words of the Apostle Paul, "I charge you in the sight of God and Christ Jesus, who shall judge the living and the dead, preach the Word; be urgent in season and out of season, reprove, rebuke, exhort, with all long suffering and teaching . . . Fight the good fight of the faith; lay hold on the life eternal, whereunto thou wast called . . . Keep thou the commandment without spot, without reproach, until the appearing of our Lord Jesus Christ . . . who is the blessed and only potentate, the King of Kings, and Lord of Lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see; to whom be honor and power eternal. Amen."

Book Notes

The Conservative Mind by Russell Kirk, published in May by Henry Regnery Co., has already commanded a considerable attention. There is no doubt that the book deserves a wide reading.

Mr. Kirk asserts that the fundamental insight of conservatism is that there are great forces in heaven and earth that man's philosophy cannot plumb or fathom. While the understanding of these forces is beyond the grasp of human reason, mankind has accumulated an understanding of them in the traditional forms of life and organization. This understanding is carried in what Kirk calls "Prejudice," following Edmund Burke's use of that term to mean an intuitive grasp and respect for the realities of existence. While Kirk's conservatism does not rule out the possibilities of change, it represents a new dependence upon deep feelings as over against merely contemporary rationalizing. Liberals and radicals will have to come to terms with Mr. Kirk and the conservatism he represents.

The Organizational Revolution by Kenneth E. Boulding, with commentary by Reinhold Niebuhr, published in the spring by Harper and Brothers is part of a series on Ethics and Economic Life produced by a committee first established by the Federal Council of Churches. The book is a mine of information regarding the tremendous increase of organizations which is the most striking feature of recent American social development. The first half of the book is analytical, devoted to the nature, causes, and effects of this historic development. These chapters should be read by every minister, not only because they will illum-

inate for him the world about him, but because the church too has participated in the recent multiplication of its organizational character. Unfortunately, Dr. Boulding does not use the recent experience of the church as one of the best possible case studies of the organizational revolution which is his fundamental theme. The Federal Council, which initiated his study, the World Council, the National Council, as well as developments within all the denominations are part of the revolution. What that means in relation to the fundamental character of the Christian church has never been explored by anyone, and it is unfortunate that Dr. Boulding's book does not waken the ministry to the way in which recent developments in social structure have modified ecclesiastical life. Nonetheless, this book is a must for all ministers. Besides its excellent presentation in the section on case studies of the Labor Movement, the Farm Organization Movement, business and governmental organizations, the minister can make his own translations and begin to understand what has been happening within ecclesiastical circles as we have passed from the simplicities of the old-time religion to the national and world structures which are the church of today.

The Gifford Lectures Are Back On The Right Track. When Charles E. Raven, Regius Professor Emeritus of Divinity at Cambridge University gave the 1951 lectures on Lord Gifford's foundation, that lectureship turned back from a spur which it had been exploring for more than a decade. During the nineteen-forties, the Gifford lectures were often given by men who declared that natural religion had nothing or little to offer Christian thought. Reinhold Niebuhr and Karl Barth have been among recent Gifford lecturers. It is obvious that when he was asked to give the Gifford Lectures, Canon Raven rightfully felt that once again they were to be given by a man who could devote himself unequivocally to Lord Gifford's original intention that the lectures should demonstrate the positive relationship between natural religion and Christian faith. Taking for his general title *Natural Religion and Christian Theology*, Canon Raven now presents the first half of his lectures under the title *Science and Religion*, published in the spring by the Cambridge University Press. The second half, entitled *Experience and Interpretation* will appear in the autumn.

Science and Religion is such a book as we have not had in a quarter of a century. It is a historical review of the Judeo-Christian attitude towards nature, beginning with the Bible, reviewing the attitude of the early church, the middle ages, the Enlightenment, and the nineteenth century. Canon Raven's fundamental thesis is that the distinction between "nature" and "history" which has been favored by much recent theology cannot be sustained. Nature and history are continuous, and

have been so recognized by the majority of Christian thinkers from the beginning. The disjunction became palatable in modern times because scientific interest and attention tended to generalize the mechanistic views which were useful for astronomers, physicists and chemists. Prior to this development, science had followed the lead of biologists in seeking more organismic views. In recent years, the latter tendency once again prevails and we can once again think of the Creator of the World and the Lord of History as One God. The resurgence of biological interests and organismic thought once again presents a dynamic creation in which "the universe like the Incarnation reveals the nature of God."

For a long time we have been offered theologies compounded by re-examining the Bible and Reformation thought (Barth and Brunner) with sometimes an additional enlightenment from the social sciences (Niebuhr). With Canon Raven's new book we once again approach a theology which has the refreshing breadth and authority that comes when a theologian insists that the whole creation in all its character must be taken into account as we think of God. Of course, the peculiar genius of Canon Raven is that he is *able to take account* of what natural science presents. After all, Canon Raven has been bred in that liberal British tradition which does not confine theological studies to the traditional Biblical, linguistic, theological and historical disciplines, but insists that all the sciences, including the natural and the physical, are "divinity" disciplines. We can hardly expect the production of theologies with such breadth as Canon Raven's from men schooled in a more narrow way. And, unfortunately, we can hardly expect an appreciation of Canon Raven's work from men and seminarians who are still disciplined in terms which largely exclude the natural sciences.

One of the best sections of Canon Raven's book starts on page 33 where he discusses Paul's attitude toward nature. Raven saves Paul from the clutches of those who seek to make him the progenitor of the pessimism of Augustine and Calvin. On the contrary, says Raven, Paul is more comparable to Jesus when, in the letter to the Romans, Paul declares that "with the active assistance of God's indwelling Spirit the whole creation gropes its way forward in hope." To this paraphrase, Raven consciously refuses to do what Barth so glibly did: add the words, "of a future which can never be in time."

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The Campbell Institute, founded in 1896, is an association for ministers and laymen of the Disciples of Christ for the encouragement of scholarship, comradeship, and intelligent discipleship. The officers of the Institute are:

President: S. Marion Smith, Indianapolis, Indiana

Vice-President: I. E. Lunger, Chicago, Illinois

Treasurer: B. F. Burns, Oak Park, Illinois

Secretary: W. B. Blakemore, Chicago, Illinois

The officers are serving as the editorial board of the *Scroll*. The dues of the Campbell Institute are \$2.00 per year, including subscription to the *Scroll*.

Correspondence, manuscripts, and membership dues should be sent to the address of the Campbell Institute which is 1156 East 57th St., Chicago 37, Illinois.

THE SCROLL

The Journal of the Campbell Institute

THE ANNUAL MEETING THE PRESIDENT'S ADDRESS

S. Marion Smith

DISCIPLE PARTICIPATION IN THE ECUMENICAL MOVEMENT

Hampton Adams

W. E. Garrison

R. E. Osborn

THE CHURCH AND MASS COMMUNICATIONS

C. R. Dawson

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Treasurer: J. J. VanBoskirk, Chicago, Illinois

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PUBLICATION COMMITTEE

I. E. Lunger, chairman; H. E. Fey; J. W. Harms; W. B. Blakemore, editor

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THE ANNUAL MEETING OF THE CAMPBELL INSTITUTE

The Annual Meeting of the Campbell Institute was held November 17 to 19 at Disciples Divinity House in Chicago. The meeting was held concurrently with the Hoover Lectures on Christian Unity and the Second Chicago Conference on Christian Unity.

Three papers were presented before the Institute, two of which appear in the current issue of the *Scroll*. These are the Presidential Address of S. Marion Smith, and Professor Osborn's paper on Disciple Participation in Ecumenical Affairs. A paper by Dean W. B. Blakemore on "Educating An Ecumenical Ministry" will appear in part in a later issue of the *Scroll*.

In the business meeting of the Institute the following officers were elected: President, B. F. Burns, Oak Park, Illinois; Vice-President, H. P. Beckelhymer, Hiram, Ohio; Treasurer, J. J. VanBoskirk, Chicago, Illinois; Publications Committee, I. E. Lunger (chairman), H. E. Fey, J. W. Harms, W. B. Blakemore (editor), all of Chicago. W. B. Blakemore continues as recording secretary of the Institute.

Presidential Suggestions or Getting Our Perspective

S. MARION SMITH, *Indianapolis, Indiana*

I. Troy was in ashes. Aeneas, with Anchises his father, and a son, directed themselves to Italy to found a state. A storm had landed them at the Tyrian colony at Carthage. The journey to Italy would have resumed immediately, but Dido, a beautiful princess, was in Carthage and the proximity of Dido was more effective than the pull of a vague possibility toward the founding of Rome. So Aeneas hesitated and tarried and all would have been so cozy and comfortable, but Aeneas' God spoke to him these words, "What means thy tarrying in the Libyan land?"

I am sure that within the last two or three years such a question has posed itself to any number of Campbell Institute members. The Scroll has hesitated at times and regular summer meetings have not been held, and perhaps there has been impatience shown, concurring with Dante in his advice, "Son! our time asks thriftier using, linger not; Away!"

But periods of transition generally produce their problems, and the Campbell Institute has proved itself no exception. With the resignation of Dr. Ames from the editorship of the Scroll (involving the loss of a lavish subsidy which had been usual through many years), and the loss in active service of the key personality which had been the life of the organization for so long, a period of hesitancy and uncertainty was inevitable. But now under the able leadership of its officers in the Chicago area, the Institute once again looks to the future with confidence, a new Scroll, new hopes and new ideas, and adequate support.

II. *The Campbell Institute of the Past*

A brief evaluation of the Campbell Institute of the past may be of help to us in the present and as we face the future.

A half century or so ago a group of young men felt the need of a close association, if as Christian leaders of the Disciples of Christ, they were to be effective in accomplishing certain aims and attaining to certain goals. A small group at first, they have grown through the years.

These men, interested in ministerial education beyond the college level, studied in seminaries and great universities which took them beyond the opportunities offered to them by educational facilities in their own schools. They met together with some regularity for mutual help, extension of reading, and fellowship. They were a free assembly where members felt unrestrained. Intellectual issues and theological problems were discussed with complete freedom. It was a society of mutual under-

standing. Some were liberal and others were conservative, but all felt "as free as the air."

In 1906 Professor McGarvey described this group as being "inspired by three evil spirits of *evolution*, *higher criticism*, and the *new theology*." McGarvey's description was correct perhaps with the exception of the term "evil."

The Campbell Institute through its long and illustrious history has been interested in and has promoted an interest in an intelligent study of the Bible, the contributions of science to every area of life, and contemporaneity in religious thinking.

Many goals set by this organization have been attained; some have not been attained. Some of the former are: A good fellowship over many years. This has been one of the richest and most meaningful fellowships enjoyed in our brotherhood's history. Features of this, both social and personal, would easily fill many volumes.

Again a constructive influence of many men for advanced education has found fruition not only in individuals but in institutions, until today there are several seminaries of high standing being supported by our churches.

Another contribution has been the dissemination of a clearer insight into the genius of the Disciples of Christ. And this in turn has also more clearly shown us where our rightful place is in the larger fellowship of Christians in America and throughout the world.

Time will not permit of elaboration upon other accomplishments. There are areas in which goals have not been attained, goals which should yet lure us on in the task that we undertake.

First is the fact that each new generation must fight its own battles, and such an aim as scholarship cannot be taken for granted. In fact, with an influx of scores of institutions sponsoring biblical and theological viewpoints of the eighteenth and nineteenth centuries, a problem even greater than that confronting our charter members confronts us.

The problem of Christian unity has not been solved, but is handed on to us with its needed re-evaluation. These problems have not been solved to the extent of keeping our brotherhood united.

But perhaps rather than to list other goals not attained in the past, it will be better to look to the future under the heading of "Our Task."

III. *Our Task*

In his "Myth of Creation," Plato says:

"Wherefore God, the orderer of all, in his tender care, seeing that the world was in great straits, and fearing that all might be dissolved in the storm and disappear in infinite chaos, again seated himself at the helm, and bringing back the elements which had

rallen into dissolution and disorder to the motion which had prevailed under his dispensation, he set them in order and restored them and made the world imperishable and immortal."

Now it might be humbly said that something of this nature is our task. If chaos and uncertainty have seemed to reign in this our period of transition, now again some very fine leaders are at the helm and order is being restored. Let us think of all members of our Institute as being in our own day at the helm. Let us accept the responsibilities of leadership and its concomitant problems. With any lesser ambition we begin in an unworthy way.

In Berlin a group of artists once was indicted by one of its own group with the following words: "We are all of us just nothing but *Epigoni*." *Epigoni* was the title given to the descendants of heroes who fell in the war against Thebes under Adratus, king of Argos. They were seven degenerate sons of seven illustrious chiefs. The writers who followed Homer were termed *Epigoni*. Any degenerates in any line are *Epigoni*.

In assuming leadership in a brotherhood, however humbly, let us beware that we are not just another order of *Epigoni*.

Emerson has said, "the imitator dooms himself to hopeless mediocrity." The Campbell Institute must not be merely imitators of a past generation, however illustrious it may have been.

Emerson might give us some additional help here in our thinking. In "Self-Reliance" he says, "To believe your own thought, to believe that what is true for you in your private heart is true for all men—that is genius." The need of thinking our own thoughts in the light of the past, present, and future is our highest obligation.

"The highest merit we ascribe to Moses, Plato, and Milton is that they set at nought books and traditions, and spoke not what men, but what they thought."

"All history resolves itself very easily into the biography of a few stout and earnest persons."

"No greater men are now than ever were. Not in time is the race progressive. Phocion, Socrates, Anaxagoras, Diogenes are great men, but they leave no class. He who is really of their class will not be called by their name, but be wholly his own man."

With respects paid in deep reverence for other leaders let us realize that our God and our day demand real men to express intelligently their own views.

First, there are always disadvantages (as well as advantages) to the son of an illustrious father, or leaders who are successors to illustrious leaders. We must recognize this handicap but realize that it need not be fatal.

Then, there is the disadvantage in that the first bloom of enthusiasm is past for the second generation. Emerson again says, "Every great and commanding movement in the annals of the world is the triumph of some enthusiasm."¹ And when that enthusiasm has run its course, the organization may with all the outward accoutrements of the past yet be a lifeless corpse.

There is also the disadvantage of continuing an organization which has achieved so many of its goals. Graduate study is a routine, Biblical criticism is being presented forcefully in most of our seminaries, and full cooperative working with the leading churches of America is an accomplished fact. Yet there is much to be done.

First, "liberalism" is being attacked on every hand, and it is seldom that a proponent of "biblical theology" overlooks an opportunity to remember the dead (liberalism) with some sneering remark. But "liberalism" is far from dead. Sponsors of a revival of "demonology" and "eschatology" may have "field day" for a season, but true liberalism, and true science will continue to speak with authority wherever reason as God's gift is taken seriously.

Let it be understood that the liberalism of which we speak has been very much alert to the various forces and factors and human experiences involved in our day. Meland expresses it very well:

"It has been argued that the *liberal era* has ended, and that, except for the ashen words that fall from surviving liberal pulpits, its declarations of moral faith are but echoes of another age. I am not willing simply to contest that argument; for I am convinced that the apologetic for liberalism cannot be a defense of what has been historically established as liberal. The Liberalism of our time is a new emergent. It is the spirit of faith and of free enquiry which has come through the chastening fires of war, disillusionment, despair and tragedy, and which has confronted evidence of evil in man's world.—It partakes also of the recovery of Christian faith as a mediation of God's grace and forgiving love for repentant man."

"In the renascent, liberal mood of our time, faith and enquiry become two inseparable rhythms which continually alternate in the course of human experience."²

C. E. Raven in Gifford lectures of 1951 comments:

"But it is now becoming clear that neo-orthodoxy, biblical theology, Barthianism or whatever the movement is best called, has done its work, that its defective character is becoming manifest not only from its origins, but from its effects and that it has merely shelved the problems which its noisier advocates have

claimed that it had solved.”³

This expression “noisier” recalls a lecture of many years ago by the ex-marine Smedley Butler. He spoke of the authority of “noise.” He called his audience’s attention to the fact that officers of the army “barked” out their commands. Noise attracts attention and carries weight with certain types of minds if reiterated often enough. This has been the method of the Barthian, “loud and incessant” reiteration of a few items and shibboleths until many minds have confused the sound with truth. This does not overlook some Barthian emphases which have been appropriate.

Meland again speaks a timely word:

“The new Protestantism creates a sense of open breach between the Christian community and the living culture, with a corresponding mistrust of the state. This clearly is born of the European experience.—It may be Christianity’s solution for our time in Europe. What I question—what, in fact, I deplore, is the assumption that it is likewise the Christian solution for our time in America.”

“It is my conviction that American churchmen and theologians have permitted themselves, to a dangerous degree, to be overwhelmed by the churchmen and theologians of Europe. We need to get out from under this European spell.”⁴

It seems to me that the Campbell Institute should have something to say in this area. We as a nation have had an intermittent struggle to free ourselves from old world tyranny politically and ideologically.

Secondly, the Campbell Institute must be interested in Truth from whatever source. Here is a typical statement coming from a “biblical theologian.” This just happens to be a reference to Schweitzer’s “*interims Ethik*.” The substance of the statement is this, “Schweitzer cannot be correct because if he were, the ethic of Jesus would have no relevance for today!” Now I am not particularly a proponent of Schweitzer’s view of the ethics of Jesus, but my point is that the expression “would have no relevance for today” is completely extraneous in the search for truth. I believe the ethic of Jesus is relevant today, but I deplore the attitude of a biblical scholar who is not interested in facts or truth regardless of a seeming relevance.

I am grieved by the revival of “Eschatological” terminology. One author says, “Eschatological hope always tends to foreshorten its perspective.” Why can’t we be honest and admit that Apocalyptic in the realm of Eschatological hope is always wrong, in error, relative to its time table and that about the only respectable feature of it is that Christian faith says that, “ultimately God will provide adequately for his people.”

Let us stand unequivocally for the Truth from whatever source; and for the exposing of error.

Then, we must always keep re-thinking the nature of the church and all great Christian doctrines. I am not so sure that "open-membership" should be allowed to remain quiet, not as a matter of practicality or utility but of intellectual and religious self-respect. I shall always cringe in the presence of "Yes, we admit you are a Christian, that God has accepted you, but we cannot accept you because you haven't been correctly baptized." I sense the same problem involved at Antioch in Peter's defection relative to table fellowship between Gentile and Jewish Christians. "We are both Christians but because of our food laws we cannot have full fellowship." Paul didn't hesitate. Our brotherhood leadership is very hesitant.

Now a little on method. The Institute has thrived on the unusual. The Campbell Institute will be a "dead duck" unless it stimulates interest by "the unusual." A note of expectancy must attend our meetings. "The conventional killeth but the unusual giveth life."

Not a little has been added to the zest of midnight sessions of the Institute, by a sense of mystery, or perhaps even a little "naughtiness" attaching to its meetings. How well I remember in my earlier days of escaping my more orthodox friends of the convention, and the tenseness involved as I, with a few choice souls, would "slink" in the shadows of huge eerie dark buildings, as we wended our ways to the place of meeting.

But there must be something unusual upon arrival. On one occasion Dr. Willett, Dr. Ames, Burris Jenkins, and Edgar Dewitt Jones were the speakers on Christian unity. That was a meeting; You do not shrug off an experience like that and forget it. Perhaps a rumor of heresy added zest to the atmosphere.

Let us be clear. It is not my suggestion that we be merely the Socratic "gadfly" of modern Athens. We must have a definite part in the great constructive affirmations of our religion. But the church as the church is proclaiming these truths and so are we, in our respective areas of work.

I do insist that the Campbell Institute has not lived by such affirmations *alone* and will not in the future live by these affirmations *alone*. It must have as distinctive a place in the life of our brotherhood as it has had in the past. A part of our task is to find this place. It may not be the same as in the past, but there must be something distinctive.

But above all there must be iron in our meetings, in the topics we discuss!

What the Institute has lacked for several years now is anything that you might not as well get at some other meeting of our brethren. There

are plenty of errors and outworn doctrines in our brotherhood that should be attacked!

John Hooker:

"A worn-out Dogma died; around its bed
Its votaries wept as if all truth were dead.
But heaven born truth is an immortal thing;
Hark how its lieges give it welcoming.
The King is dead—long live the King."

Too many dead doctrines and errors are still much in evidence in our brotherhood for us to be conventional. It will be so easy to commit suicide.

Are we going forth to meet the Philistines as did Samson with his fallen locks of greatness scattered around his feet, or shall we prepare to march over the river Jordan with the words of Joshua ringing in our ears: "Sanctify yourselves; for tomorrow the Lord will do wonders among you."

A final word may be expressed with appropriateness from Machiavelli who dedicated "The Prince" to Lorenzo De Medici (as the only hope to a divided Italy) with these words:

"We see here extraordinary and unexampled proofs of Divine favor. The sea has been divided; the cloud has attended on your way; the rock has flowed with water; the manna has rained from heaven; everything has concurred to promote your greatness. What remains to be done must be done by you."

1—R. W. Emerson—"Essays"—"Man the Reformer"

2—B. E. Meland, "Faith and Culture," Oxford University Press, N. Y., 1953.

3—C. E. Raven, "Natural Religion and Christian Theology," The Gifford Lectures 1951. First Series: Science and Religion.

4—B. E. Meland, "America's Spiritual Culture," Harper and Brothers, N. Y., 1948.

Disciple Participation In Ecumenical Affairs

HAMPTON ADAMS, *St. Louis, Mo.*

The incentive of the Disciples of Christ to work for an inclusive fellowship of churches can be traced back to our beginning, to the hour of a particular Communion Service. The Methodist Movement began on a certain evening when John Wesley found his heart "strangely warmed." The Disciple Movement began on a certain day when Thomas Campbell found his heart strangely chilled. A Communion Service that excluded all but the members of one branch of one denomination caused Campbell's heart to shudder.

Our story is unique and fresh to the ears of the ecumenical fellowship. No other church has had as its mission the unity of the churches. Mem-

bers of historic denominations pass over our claim to be *the* New Testament Church because they also believe themselves to stem from the Apostolic Church, but they listen with appreciation to that part of the story that has to do with our historic witness for the unity of the Church.

The Disciples of Christ will be judged more sharply than any other denomination by the ecumenical Church. "For with the judgment you pronounce you will be judged." This judgment has already been made upon us because of the divisions that have come within our own communion. It is certain to come upon us with increasing severity if, after preaching Christian unity for a hundred and fifty years, we resist the leading of the Holy Spirit in the ecumenical movement.

Since our brotherhood has been nurtured in the spirit of the ecumenical Church for a century and a half we are now by nature a people who seek the larger fellowship in Christ. No other denomination has been cultured for anything like so long a time in the spirit of unity. What other denomination planning a Communion Service for its national assembly or convention would invite ministers of another denomination to give the prayers for the Loaf and Cup as the Disciples did for their International Convention at Portland, Oregon in July, 1953?

Our underlying problem in negotiating with the American Baptists during the decade and more of the Joint Commission of Baptists and Disciples was that when the Disciple representatives were true to their nature they were always thinking, and planning and praying for the unity of the Church, while the Baptist representatives when they lapsed from their very conscious ecumenical behavior to their true nature talked of "us Baptists." This statement is not meant to reflect more unfavorably on Baptists than on Disciples. Certainly it must not reflect on them any more than on us, for our ineffectiveness traces so often to our being untrue in wisdom and courage to our deepest nature.

We have made the mistake of overrating our affinity with Baptists because of our common practice of baptism by immersion. This puts us in danger of being considered with them as an immersionist block.

The ecumenical movement at the present time is not immediately or primarily a movement for organic unity, but within the movement the Disciples of Christ must continue witnessing for unity beyond cooperation and federation. A resolution was passed by the International Convention of the Disciples of Christ at Buffalo in 1947 asking that our representatives seek conversations with the Congregational-Christian Church and the Evangelical Reformed Church if and when the proposed merger of those communions is consummated. There is not space here to discuss the status of negotiations looking toward that union. If it takes place the Commission on Christian Unity will carry out the order of the Buffalo

resolution. If it does not take place some of us think the Disciples should approach the Congregational-Christian Church about the union of our two communions. The "Christian" section of the Congregational-Christian Church has its roots in our own history.

The Disciples of Christ have to face in the ecumenical movement the disparagement felt toward us by those who believe we lack an adequate sense of the Church. Instead of resenting this feeling let us profit by it. There is some basis for this criticism. Our congregational system—in which we believe, and which belongs in the structure of the ecumenical Church—allows for abuses on the part of preachers and local churches that are unwilling to acknowledge their relation to the "brotherhood" or to the whole Body of Christ. Thomas Campbell and Alexander Campbell were not lacking in a sense of the Church. When Thomas Campbell and those who associated themselves with him found themselves outside the fellowship of the Presbyterian Church they did not call their group a church but the "Christian Association of Washington." Later, after the publication of "The Declaration and Address," when they had sought and been denied readmission into the Presbyterian fellowship they organized themselves into the "Brush Run Church," a local congregation. But still being uneasy over a church that had no connection with a historic denomination the Campbells brought the Brush Run Church into fellowship with Baptist churches. And not until ten or more years proved this alliance unworkable did the leaders of our movement concede to the necessity of a separate communion of Christians. And then almost immediately the "Campbell movement" and the "Stone movement" sought to increase their respective fellowship by union with each other. The Campbells did not believe that a group could take lightly the calling of themselves a "church." Care in the ordination of ministers, recognition of the dependence of a local congregation on other churches of the communion, a more profound conception of the Church as the Body of Christ are needed by the Disciples of Christ as we take our place among great historic denominations in the ecumenical movement.

Our own disparagement of theology has made a problem for us in the ecumenical movement, especially in "Faith and Order." We have been timid in taking part in theological discussions. At Lund in the Third World Conference on Faith and Order, our representatives had gained a self-confidence that was lacking in previous conferences. This was fully justified in the contribution made there by our representatives. It may seem to some that the World Council of Churches over-emphasizes theology. But it ought to be remembered that the ecumenical movement in its modern phase attempted two starts without much consideration of the theological questions that must always concern the Church, and that

each time experience provoked a call for a conference to deal with the theological questions. The International Missionary Conference that met in Edinburgh in 1910 proposed a conference on ecclesiastical and doctrinal questions. The First World War prevented the holding of that conference. After the war the practical questions seemed uppermost, and so Stockholm was a Conference on Life and Work. But, as at Edinburgh, it was seen that "Faith and Order" are inseparable from the work of the Church. This conviction is reflected in the renewed interest in theology in seminaries and the churches throughout the world. Disciples of Christ must participate in the theological studies of the ecumenical movement.

There are people among the Disciples of Christ, as there are in the membership of all denominations, who believe that one has to surrender convictions in order to participate in the ecumenical movement. They think that all denominations have to slough off beliefs until there is a least common denominator of belief. This belief is like the point of an inverted pyramid, and the pyramid is thought to balance uneasily on the point.

But the ecumenical movement does not ask: "What can you give up?" Rather does it inquire: "What do you have to share with the whole Church of our Lord Jesus Christ?" We Disciples have much to share. And there is much that we can gain in full participation in the ecumenical movement.

Disciples and Ecumenical Discussion

W. E. GARRISON, *Houston, Texas*

Those Disciples of Christ who have given attention to the Ecumenical Movement have learned some things that it is important for them to know. They have also been able, in a modest measure but increasingly, to bring some things to the attention of the other participants. The differences in theological vocabulary have been an obstacle to mutual understanding, but there has been progress in overcoming this difficulty. The difficulty has not been so much that we did not know the dictionary meaning of each other's terms as that we did not realize their emotional content, their connotations, and the significance of the different degrees of emphasis placed upon the ideas they represent.

Take, for example, the words "Trinity," "restoration," and "continuity."

We do not use "Trinity" with much enthusiasm. Most of us are trinitarian, in a general sort of way, though we remember the early slogan, "We are neither trinitarian nor unitarian." Most of our colleagues in the

World Council do not see how that can be. Last Sunday in my church we sang that noble hymn, "Holy, Holy, Holy," to the tune "Nicaea," but we sang it with the fourth line re-written in the familiar Disciple fashion—not, "God in three Persons, blessed Trinity," but, "God over all and blest eternally." Moreover, the word "Nicaea" is no theological rallying cry for us, no pre-established base-line from which to carry on our survey of religious truth. For most of the others, the Nicene formulation represents bed-rock upon which all subsequent theological structures must be erected in order to insure their stability.

The "restoration" of simple original Christianity is for us a sacred principle. We may have outgrown the folly of wanting to restore specific patterns of primitive procedure, but it is a deeply embedded idea with us that the way to find what pure and uncorrupted Christianity is is to study the records of its beginnings, and we do not feel responsible for defending any practices and ideas that developed in the church during subsequent centuries. But the "restoration" slogan evokes an unfavorable reaction from nearly everybody except ourselves. They at once begin to talk about the folly and impossibility of "repristinization," the conflict of ideologies here is not as absolute as it seems to be, but it is quite real.

"Continuity," a sacred word for many, leaves us cold. Yes, we agree that the life of the church has been continuous. The gates of hell have not prevailed against it. Alexander Campbell once argued that even the corrupt medieval church must have been truly the church in its time, for if the church had gone out of existence it could be said that the gates of hell *had* prevailed against it, and that would contradict the promise. Still, we have not been much concerned about "continuity." For us, the important thing is that the church now shall be like the New Testament church in its essential characteristics, rather than that there should be a historical, chronological, institutional continuity between the two. If the ecumenical cause is to advance, and if we are to be a part of it, we must realize how seriously some communions take "continuity" and must consider whether the term may not represent a value which we have overlooked. Perhaps we may profitably consider in what the valid continuity of the church consists instead of belittling the whole idea.

The anti-clericalism, the anti-credalism and the voluntarism of the Disciples (though we generally do not use those terms) evidently give many of our associates in ecumenical conferences the impression of religious anarchy when we speak out boldly. They take the distinction between clergy and laity much more seriously than we do. Their minds seem oriented toward securing a theological consensus as the necessary

basis of a united church, while we are forced to tell them, if we are frank, that, while we are glad to join in theological discussions in the hope that we may learn much and perhaps teach a little, we are not interested in the kind of "union" that rests upon an elaborated scheme of doctrine and consequently excludes all theological variants. Creeds, we insist, were always designed to unite some Christians and to exclude other Christians. We remind them of the witness of history that creeds never united even as many as they did unite except by the aid of social, political and police pressure; and we disclaim any expectation of a theologically united church in an age of freedom of thought and freedom of utterance. Further, we hold that the nature of the church is such that its membership includes none but those who are members by their own free choice, and that it is a gross perversion to regard it as including everybody who happens to be born within the area of a particular church's dominance.

These are very real differences. They are serious obstacles to the achievement of any substantial unity. But I am thinking of them now not as obstacles—certainly not as insuperable obstacles—but as topics upon which we have something to learn as well as something to teach. We cannot do either unless we learn each other's language or unless each can not only know what the other thinks but can sympathetically understand how the other feels about what he thinks. The non-clerical, non-creedal and non-territorial-church element in the great ecumenical gatherings has thus far listened rather docilely, and it should still listen with a teachable mind; but my own judgment is that the time has come when it should also become more positively articulate.

Problems of Disciple Participation in the Ecumenical Movement

RONALD E. OSBORN, *Indianapolis, Indiana*

In the ecumenical movement of the twentieth century, the churches have been endeavoring to transcend their own partial and separated traditions. We have been seeking that fulness of the one holy catholic and apostolic church which is not to be found in any one of our existing communions, whatever its claims. Like Abraham, we may not know where we are going, but we know what we seek, and we believe that God is leading us.

Every Christian enterprise of our time stands under the judgment of this new divine event. Even those communions which have refused to

(Continued on page 23)

HOUSE NEWS

DISCIPLES DIVINITY HOUSE OF THE UNIVERSITY OF CHICAGO
W. B. Blakemore, *Dean*

Notes

Two new pieces of literature are available to place into the hands of prospective students for the Disciples Divinity House. One is a twenty-page illustrative booklet, picturing the House and the activities of students within it. The companion piece is a six-page leaflet entitled "Careers of Men of the House," giving career sketches of a dozen men who have gone out from the House since 1937 into the ministry. Together with the *Announcements* of the Divinity School of the University of Chicago, which presents the admission requirements, curriculum and degrees offered by the Federated Theological Faculty, these documents present a prospective student with a printed preview of the House. The booklets may be had by writing to the Disciples House.

During the Winter Quarter, Dean W. B. Blakemore will participate in two University Christian Missions. He will be at Ohio Wesleyan University, February 7 - 11, and at the University of Missouri, March 14 - 18.

W. E. Garrison, pre-eminent historian of the Disciples, Dean of the Disciples Divinity House from 1921 to 1927 was signally honored by the Disciples of Christ Historical Society on Friday, December 4, 1953. Dr. Garrison is the first man to hold the new office of President of the Society. This is an honorary office, to be used for paying respect to those who have given the Brotherhood of Disciples of Christ unusual services in the field of history. The Society tendered Dr. Garrison its honors and a citation at the First Annual President's Dinner, held in the Woodmont Christian Church, Nashville, Tennessee. Over 250 persons attended the occasion, including above twenty-five who came from outside Nashville as representatives of Disciple and inter-denominational organizations. The dinner was preceded by a reception for Dr. Garrison at the School of Religion, Vanderbilt University. The offices and archives of the Historical Society, in the Joint University Library were open for inspection. The whole occasion marked not only a suitable recognition of Dr. Garrison but evidence of the new levels of achievement reached by the Historical Society in its new location, and the progress and respect which this relatively young service agency of our brotherhood has achieved.

Dean Emeritus E. S. Ames continues to make improvement in the convalescence which began when he returned to his home about July 1 following the serious physical and personal shocks which he suffered in the first half of 1953. He enjoys greetings from his friends. When they pass through Chicago, it is usually possible for his friends to visit with Dr. Ames. A convenient time for a visit can usually be learned by a phone call to his home.

THE HOOVER LECTURES

Dr. Conrad Bergendoff, President of Augustana College, Rock Island, Illinois, presented the fifth series of the Hoover Lectures, Monday through Thursday, November 16 to 19, in historic Mandel Hall at the University of Chicago. Dr. Bergendoff is the first Lutheran to appear on the platform of this lectureship. His general theme was "One Holy Catholic Apostolic Church." Each of the adjectives provided the basis for a lecture.

In his first lecture, Dr. Bergendoff reviewed the first two centuries of the church, during which time it came to be recognized that in some way the norm for the church is apostolic. Even by the year 200 A.D. there was little discrimination in authority between "the apostolic office," the "successors to the Apostles," and "the Apostolic message." Dr. Bergendoff suggested that in the first centuries of the church, the ethical life of church leadership was so high that virtually anything "apostolic" could be trusted by the church as a whole. It took more than a thousand years of history, much of which was disillusioning, to waken the Church to the recognition that it is neither in the apostolic office, nor in the successors to the apostles, but only in that which is central to the apostolic message that the norm for the Church is to be found. This central norm is The Word of God as understood through Jesus Christ, and which is enshrined in the Bible. It was this identification of the particular character of the apostolic standard for the church which was the great achievement of the Reformation.

In his second lecture developed the idea of the holy primarily in terms of our human yearning for that which is pure and whole.

Dr. Bergendoff's third lecture was considered by most of his hearers as his most original and important lecture. In this lecture he first developed the notion of "catholic" as understood in New Testament times and then pointed out that of all the New Testament ideas this was, perhaps, the most quickly modified in later thought. Dr. Bergendoff insisted that it is a narrow interpretation of the term "catholic" to make it mean only "universal." In New Testament times the term applied equally, if not more, to the "fulness," or "wholeness," or "completeness" of the Churches as an integrated unity. Catholic in this sense implies that a Church has

all the functions that it ought to have—preaching, fellowship, evangelism, missions, benevolences, everything that is rightfully the concern of the church. In his final lecture, Dr. Bergendoff identified the unity of the church in the love which it bears toward God and mankind. These lectures will be published.

THE SECOND CHICAGO CONFERENCE ON CHRISTIAN UNITY

Disciples House and University Church of Disciples of Christ, Chicago, were the setting for the Second Chicago Conference on Christian Unity. The Conference opened with an address by W. A. Visser t'Hooft, General Secretary of the World Council of Churches, Geneva, Switzerland. Dr. Visser t'Hooft was heard by over two hundred in his address on "The Issues to be Faced at Evanston." This address will appear in the *Register* of Chicago Theological Seminary.

The conference divided into sections for the study of the six sub-topics to be discussed at Evanston during the Second Assembly of the World Council of Churches, August, 1954. Leaders for the sections were:

1. Faith and Order: Paul G. Macy, Program Director, The Committee of One Hundred, Evanston, Illinois.
2. Evangelism: O. V. Anderson, minister, Grace Lutheran Church, La Grange, Illinois, and George M. Gibson, Professor of Homiletics, McCormick Theological Seminary, Chicago.
3. The Responsible Society: Prof. W. Zuurdeeg, McCormick Theological Faculty of the University of Chicago.
4. International Problems: Professors Joseph Kitagawa and J. H. Nichols of the University of Chicago.
5. Intergroup Problems: Rev. Philip Johnson, Salem Lutheran Church, Chicago, Illinois.
6. Christian Vocation: John Mulder, attorney, Chicago, and H. S. Beckett, a retired teacher of the Chicago Public Schools system.

The discussion sections prepared reports which are to be forwarded to the World Council Study Group. The conference was organized by Dean W. B. Blakemore and was a joint enterprise of the Disciples House and the Church Federation of Greater Chicago, John Harms, executive vice-president, through its Commission on Ecumenical Education of which Dean Blakemore is chairman. H. H. Landram of the Federation's Department of Christian Education, Thomas West chairman, shared in the organization of the Conference.

Many of the discussion leaders were provided through the Midway Chapter of Christian Action with the special assistance of Dr. J. Gerald Brauer of the Federated Theological Faculty of the University of Chicago.

A number of Disciples participated in the Conference; K. E. Munson, minister, The Christian Church, Maywood, Illinois, and S. Allan Watson, director of the Council of Churches, Elgin, Illinois, served as secretaries of the sections of which they were members. Dr. I. E. Lunger, minister, University Church of Disciples of Christ, led the worship service which opened the conference.

The First Chicago Conference on Christian Unity, also organized by Dean W. B. Blakemore was held in the autumn of 1951, concurrent with the fourth series of Hoover Lectures which was delivered by Dr. C. C. Morrison and later published as *The Unfinished Reformation*. This volume was a Religious Book Club selection and has been widely read and discussed.

CHICAGO CHRISTIAN MINISTERS' ASSOCIATION

A social meeting of the Chicago Christian Ministers' Association was held at Disciples House on the evening of Thursday, November 19. The occasion provided an opportunity for the ministers to meet the present student body of the House.

The occasion also enabled the Association to honor Dr. K. B. Bowen who has left the Morgan Park Christian Church, Chicago, Illinois, to become minister of the Christian Church at Erlanger, Kentucky. Dr. Bowen has in the past served as President of the Ministers' Association and has represented the Disciples in interdenominational work in Chicago. Mrs. Bowen had rendered special services to the Chicago Disciples Union. During Dr. Bowen's ministry educational and fellowship facilities were added to the Morgan Park Church. These well known leaders in our brotherhood will be much missed from the Chicago area which they have served so well during the past five and one half years.

A DEDICATION AND AN INSTALLATION

On Sunday, November 1, 1953, the new church building of the Hometown Christian Church, Hometown, Illinois was dedicated. This church, in one of the new housing developments suburban to Chicago, has been organized by Disciples of Christ at the request of the Department of Church Development and Comity of the Church Federation of Greater Chicago. The congregation was called into being at Easter-time, 1952, by J. J. VanBoskirk, executive secretary of the Chicago Disciples Union, who served as organizing pastor for over a year. Work on the building, much of which has been done by members of the church began in the autumn of 1952. Mr. Lindell Sawyers, a third year student of Disciples House became an assistant to Mr. VanBoskirk at the church in the spring of 1953 and served as ad interim pastor during the past summer. Mr. Charles

Bare, formerly of Detroit and Lexington, become the first called minister of the congregation on September 1, 1953. Besides its sanctuary, the church has acquired adjacent residential property for Sunday school use. The congregation has grown so rapidly that its present facilities are already badly crowded. The interior of the Sanctuary was finished in October. The dedicatory address, "The Home of God in the Hearts of Men," was delivered by W. B. Blakemore, Dean of Disciples Divinity House.

On Sunday, November 22, 1953, Mr. E. Hugh Young, formerly minister of the Overland Christian Church, St. Louis, Missouri, was installed as the minister of the Oak Park Christian Church, Oak Park, Illinois. Mr. Young graduated from the College of the Bible, Lexington, Kentucky, during the presidency of Dr. K. B. Bowen, who brought the main address at the Oak Park installation. Dean Blakemore served for several months of 1952-53 as ad interim pastor for the Oak Park congregation and was among those who brought greetings at the installation.

AT THE ILLINOIS STATE CONVENTION

On the evening of Monday, November 9, three Disciples House students shared in the worship service of the Illinois Convention of Disciples of Christ meeting in the First Christian Church, Springfield, Illinois. The men were Mr. Donald McCabe and Mr. E. B. O'Donnell, second year men in the House, and Mr. John R. Bean, third year student and Head Resident. Music for the service was provided by the Eureka College Chapel Choir.

"THURSDAYS" HAVE BECOME "MONDAYS"

Last Spring, the Disciples Divinity House tampered with one of its oldest traditions, if twenty-four years make a tradition. The famous "Thursday nights" were changed to Monday. The change proved satisfactory and has been continued into this year. The procedure remains the same: an organ recital in the Chapel of the Holy Grail at 5:30 is followed by dinner in College Hall with a program around the tables, adjournment coming by 7:30 p.m. It has further been decided that four times a quarter the 5:30 meeting will include a preaching service. The opening service for the year was given by the Head Resident, Mr. John Bean. Subsequently, sermons have been given by Mr. Eugene Peters, Graduate fellow for 1953-54, and Mr. Charlie Brown, a third year student. Dean Blakemore delivered the Christmas sermon at the December 14 meeting.

Less stable, through the years, has been the day for the men's luncheon at the House. This year it has returned to the day of the week on which it was originated, namely, Tuesday. The meeting begins with luncheon at 12:15 followed by discussion with adjournment no later than 2 p.m.

Friends of the House are always welcome at these events; why not plan to join us the next time you are passing through Chicago on a Monday or Tuesday.

"AUGUST, 1954"

Preparations in Chicago and Evanston for the coming of the Second Assembly of the World Council of Churches to Northwestern University in August, 1954, continue.

During the first two weeks of August, seminaries of the Chicago area are co-operating in an Ecumenical Institute. The faculty of the Institute will be over-seas scholars who are in America for the World Council Assembly. These scholars will lecture in their own special fields. The men are being selected in terms of the significance of their specializations and their ability to be understood easily in English. Each week of the Institute will provide a different program at each of the centres. There will probably be three morning lectures, an afternoon seminar and an evening worship with sermon-lecture each day. Fuller details will be available early in 1954 and may be had from Disciples Divinity House. The House is making its rooms available to registrants for the Institute, and reservations for rooms (single rooms for men only) may now be sent in.

The Assembly of the World Council will open with a great dramatic service of procession and worship in Soldiers Field, Chicago, on Sunday evening, August 15. During the following two weeks, the Assembly will conduct its plenary, group and public sessions. The public sessions are planned for the evenings when the greatest number of people will be able to attend them.

Correction: Autumn, 1953, *Scroll*, page 11, about mid-page should read, "Many people are prejudiced against pyramidal structure because they erroneously believe that it is always tyrannical, while others are prejudiced against circular structure because they erroneously believe that it is always anarchical."

SAMUEL C. PEARSON, JR., ORDAINED

Samuel Campbell Pearson, Jr., a direct descendant of Thomas Campbell, was ordained in the Chapel of the Holy Grail at Disciples Divinity House on Thursday, December 17, 1953, 5:00 p.m. Mr. Pearson, a graduate of Texas Christian University, entered the Disciples House in October, 1951, completing the Bachelor of Divinity Degree, normally requiring three years, in two and one third years. He received the Bachelor of Divinity Degree from the University of Chicago in cooperation with the Disciples House on Friday, December 18, 1953. During the

past eighteen months, Mr. Pearson has been assistant to Rev. Chris. T. Garriott, minister of St. Paul Community Church, Homewood, Illinois.

Mr. Pearson was ordained with the approval of the Commission on the Ministry of the Illinois Convention of Disciples of Christ. The local churches and other institutions approving the ordination were the East Dallas Christian Church, Dallas, Texas; First Christian Church, Lubbock, Texas; Lubbock View Christian Church, Lubbock, Texas; St. Paul Community Church, Homewood, Illinois, and, Disciples Divinity House of the University of Chicago. Participating in the service were Dean W. B. Blakemore, Dr. S. C. Kincheloe of the Federated Theological Faculty of the University of Chicago, Rev. C. T. Garriott, and Dr. David O. Williams, Professor of Pastoral Theology, Trinity Theological College, Auckland, New Zealand. Dr. Williams is in America as a Fulbright Scholar, and is living this year in Disciples House.

Mr. Pearson's parents and sister were in Chicago for his ordination and graduation. On Saturday, December 19, Mr. Pearson received orders to report for induction into the chaplaincy of the U. S. Navy. Induction took place on Tuesday, December 22. Chaplain Pearson will report to Chaplains' School in the East early in the new year.

AN IMPORTANT PARENTHESIS

Since October 14, an extended conversation, launched by an article entitled "Autonomy? No! Independency? Yes!" has proceeded in the columns of the *Christian-Evangelist*. The discussion was brought to a terminus for the time being—requires by the exigencies of space in our national journal—by an article entitled "The Organic Church and the Church of the Covenant." In this article I pointed out two streams of thinking in our brotherhood regarding the church, indicating that these two streams cut across all of our party lines—if we really have "party" lines, which I more and more doubt. In writing the article for the *Evangelist* I did not want to attach particular names to these two conceptions of the Church—the organic and the covenantal. But for those who read *The Scroll* and *House News* I would like to add the following paragraph.

Both the organic and the covenantal ideas can be found among those who are considered to belong to the liberal wing. The most interesting instance is to be found in the Chicago churchmanship of the past generation. E. S. Ames emphasized with great clarity and vigor the covenantal point of view. For him, the basis of the church is shared values. Men and women come together and discover that they have common aims, common purposes and a deep desire to discover common ideals for which they can work together. The church is the institutional expression of this discovery of common experience at the level of values. C. C. Morrison

has emphasized the organic conception of the church. For him the church is based in an action of God which gave the church indestructible unity. This unity has been hidden historically by over-weening hierarchies and prideful denominationalism, but it is the underlying God-given fact which creates and continually sustains the true church. With respect to their theories of the church, Dr. Ames and Dr. Morrison hold very different views; being Disciples of Christ they were however fully members of the same church. They leave an interesting dual heritage to their successors in the realm of ecclesiology. It is the dual heritage that belongs to all Disciples, since, from our beginnings, our leaders have carried within their thought the two great traditions of thinking about the church—the organic and the covenantal.

W. B. B.

“ALL THINGS ARE YOURS”

Several months ago, a request came to the Disciples House to provide an exact copy of its official seal. The House has two stamps for embossing the seal, and an impression from each of these was taken and examined closely. The seal bears the name of the House and the date of founding encircling an open Bible. At the top of the pages of the Bible appear two Greek words. On both impressions these words were badly blurred. Since the Disciples House has an unofficial iconographer in residence in the person of Dr. H. R. Willoughby, the impressions were taken to the Hermitage for close study. Dr. Willoughby was able to determine that without any doubt the words are a Greek text from I Corinthians 3:21, which can be translated “All things are yours.” This is a striking text. It should be saved from whatever oblivion and unfamiliarity it has suffered. I have already used it in sermons, and many other comrades of the House will want to ponder upon it and preach upon it.

No one knows any longer who chose this text for the seal of the House, but it is part of our tradition, and should become part of our living tradition rather than lying any longer in disuse.

W. B. B.

Problems of Disciple Participation –

(Continued from page 14)

align themselves with the ecumenical movement are confronted by it, and they cannot escape its influence. Consequently our consideration of the relation of Disciples of Christ to it must be on a broad scale. We are concerned not only with those Disciples who have eagerly welcomed this “great new fact of our era,” but also with those who are indifferent to it or ignorant of it or suspicious of it or opposed to it.

Our consideration will involve three major questions:

I With reference primarily to the past, what have been our ecumenical achievements?

II Concentrating on the present, what are our ecumenical embarrassments?

III Looking to the future, what are our ecumenical opportunities and duties?

I

To come first and with a seemingly brevity to our ecumenical achievements, we shall endeavor to look honestly at the history of Disciples of Christ and to avoid denominational chauvinism, as we shall later seek to avoid undue negativism.

1. Disciples of Christ have proclaimed an ecumenical plea. We have prayed that all the followers of our Lord might be one. We have pledged ourselves to the “unity, peace, and purity” of Christ’s Church.” We have spoken of “a catholic creed, a catholic name, and catholic ordinances.” We have sought to order the life of our churches by the New Testament and to avoid the divisiveness of human traditions.

There have been limitations in our conception of this plea. At times we have been naive, arrogant, legalistic. We have taken ourselves far more seriously than have our sister communions or perhaps even our Lord. In such a work, for example, as Van Dusen’s *World Christianity*, with its listing of various movements for Christian unity, Thomas Campbell and the Declaration and Address are not so much as mentioned. By contrast, almost any discussion of the problems of reunion holds us up as Exhibit A—or if the Anglicans rate the primacy, at least Exhibit B—because of our witness on baptism or our congregationalism or perhaps our alleged biblicism.

Yet for all these limitations, we have proclaimed an ecumenical plea.

2. Disciples of Christ have advanced an ecumenical program. And it worked with considerable success in the context of the frontier, where it was first put forth. It was an appeal for Christians of different denominations to work together, to abandon sectarian distinctions, to renounce

sectarian names, to be known simply as Christians, to serve together in a Church of Christ. In our institutionalized age, we smile patronizingly at such a program. Yet on the rural frontier, within a context of individualism, where institutions were weak and primarily local in character, such a program carried considerable logic and a wide appeal. Denominational organizations were resented as unscriptural, as enforcing creedal uniformity, and as perpetuating sectarian distinctions among simple Christians who were seeking liberty and unity. So presbyteries and associations were dissolved, willing "to sink into union with the body of Christ at large."

It is quite true that this program did not take the whole country. Contrary to our mythology, other communions really grew faster than we. And in many communities the so-called Christian Church was merely one of several congregations. With the passing of the frontier simplicities, this program lost most of its relevance, and our rate of advance slowed down.

Yet there lingers in our corporate mind as Disciples the not quite forgotten memory of a great joy—the joy of earnest believers in many a frontier community who found that they need no longer be Baptists or Methodists or Presbyterians, but that they might be just Christians in a common fellowship under one Lord. I am not quite sure whether or not Dr. Morrison realizes it. But I believe that when he speaks in his *Unfinished Reformation* with such persuasive confidence of the joy and the freedom of discipleship in an ecumenical church he is not hazarding a prophecy of a situation as yet unknown. Rather something in his blood is crying out in memory of a gift which Disciples brought to an earlier generation in America and which God may yet have in store for his people in a much richer way. At the time of their origin, Disciples advanced an ecumenical program.

3. Disciples of Christ have cultivated an ecumenical conscience. Proposition Ten of the Declaration and Address, affirming that "division among Christians is a horrid evil, fraught with many evils," has echoed from our pulpits across the generations. At least eighteen journals among us have carried the words "Christian unity" or "unity" in their titles. The merger of the Disciples and the Christians in 1832, the Lexington Conference on Unity in 1841, the attitude of Alexander Campbell and others toward the Evangelical Alliance and later movements of Christian cooperation, the leadership of Peter Ainslie were all protests against division. To characterize sectarianism as "the scandal of Christianity" was in the true genius of the Disciples. We have cultivated an ecumenical conscience.

4. Disciples of Christ have given an ecumenical leadership to twen-

tieth century Christendom. On the local scene, in state and national and world councils, Disciples have taken the initiative and furnished inspiration for cooperative Christian undertakings. We have given a notable group of men and women to the staffs of ecumenical organizations, perhaps in part because we have no episcopal office to provide among ourselves an adequate arena for the exercise of their abilities. It is doubtless true that the ecumenical movement would have arisen without the service of these Disciples and that it would continue apart from us. It is also true that some Disciples have been uneasy about the ecumenical development. Yet we have only been expressing our heritage through the leadership which Disciples have given—in local projects, in the staffs of the councils, in ecumenical journalism, in the subsidizing of the forthcoming history of the ecumenical movement, in the support of the Hoover Lectures and the Peter Ainslie Lectureship in South Africa. Consider the feeling of our brotherhood for Robert Tobias. Other communions have representatives on the staff of the World Council. He has served under the UCMS in Europe while scores served in Africa and Asia and Latin America. Yet he stands as a symbol of what Disciples rightly believe we ought to be doing. And the recognition given him across the brotherhood is the deserved tribute of a people who believe they have been called to contribute an ecumenical leadership.

5. Disciples have entered into ecumenical relationships with other communions. Even before the establishment of the International Convention provided a means of orderly representation, we were participating in the various interests which are now a part of the National Council of Churches. Almost without exception the state councils can count on a large measure of support from Disciples of Christ. We have participated all along in the world missionary conferences, in the Universal conferences on Life and Work and on Faith and Order, and in the World Council of Churches. We are becoming more articulate in these gatherings and are developing a larger company of thinkers who are cognizant of the issues. We have tentatively discussed the possibilities of merger with some other communions.

Yet the tensions within the brotherhood have been most severe at the point of ecumenical relationships. Here we are confronted with a series of embarrassments. So we move to the second portion of our consideration.

II

Disciples of Christ suffer embarrassment in the ecumenical movement because of five serious inadequacies in our life and thought.

1. We are embarrassed by an inadequate self-understanding. Certain principles enunciated by the fathers were reduced to slogans. These in

turn degenerated into oversimplified cliches, which were accepted as axiomatic by the second and third generations of our movement and are often repeated to this day. The popular understanding of these phrases was often a perversion of the original principle or of the apostolic faith. Legalism replaced liberty and an arrogant sense of achievement supplanted a proper sense of mission.

We Disciples who on principle have entered into the ecumenical movement have rebelled against the narrowness and the literalism in our inheritance. We have succeeded in creating widespread ecumenical sentiment among Disciples. Hundreds of our congregations support cooperative projects and our conventions joyfully pass resolutions on Christian unity year after year. How is it then that such congregations so easily and so often fall prey to narrow-minded preachers who repudiate the ecumenical movement, the cooperative ventures of our brotherhood life, and the whole spirit of our heritage as set forth in the first part of this paper?

The answer is that so much of our ecumenicity has been sentimental. We have preached it with a shallow romanticism and have neglected the biblical doctrine of the church from which it derives. By contrast, the old slogans of the Disciples were not merely sentimental, but basically intellectual in nature. And an idea—even a mistaken idea!—must overrule mere sentiment when presented by an earnest preacher to a congregation of devoted Christians. Negative legalism and spiritual arrogance sound plausible to many of our people when attached to the historic slogans.

For example, there is validity in seeking out the biblical doctrine of the church and holding the historical church in any period under the judgment of the Scripture. Thus interpreted, the phrase “Where the Book Speaks” is a noble slogan. But the rigid biblicism often associated with it is a perversion of the Christian Gospel. Even Thomas Campbell—perish the thought!—erred here. (Perhaps we should say Thomas Campbell slept here!). In Proposition Four of the Declaration and Address he affirmed:

The New Testament is as perfect a constitution for the worship, discipline, and government of the New Testament Church, and as perfect a rule for the particular duties of its members, as the Old Testament was for the worship, discipline, and government of the Old Testament Church, and the particular duties of its members.

And Disciples have parroted variations on that theme ever since. The plain fact is that the New Testament is not in any sense a constitution, nor does it contain one, as the Old Testament contained in the books of the

Law a constitution for the cultus of Judiasm. Only as Disciples come to understand that fact throughout the brotherhood, to abandon pattern restorationism, and to listen for the living Word of the New Testament concerning the Church can we mean anything significant by our slogans such as "Where the Scriptures speak."

Similarly the effort to follow the New Testament as a rule of faith and practice has led many Disciples to assume that we alone are the people of God. Such an attitude is so naive as to leave incredulous men who have studied in an environment of non-sectarian scholarship. But it still binds many of our legalists, and to disabuse them of it is a difficult task. Furthermore, many of our people who intuitively reject it have no ready answer for the literalistic preacher who insists that there is no New Testament authority for union meetings with the Methodists or for participation in a council of churches.

The fact that hundreds of our churches have fallen prey to such divisive perversions of the Gospel indicates the great need for a theological and educational counter-offensive by Disciples who are committed to the ecumenical cause. In the long run we can never regiment this brotherhood into a given course of action through sentimental appeals or court cases or high-pressure promotion. Until this generation of Disciples is educated into a better understanding of ourselves and our position, so that churches will not be misled by a plausible legalism, we shall suffer embarrassment in our ecumenical undertakings.

2. We are embarrassed by an inadequate ecclesiology. Regarding the connectional systems in the denominations of their day as unauthorized by Scripture and as the means of perpetuating sectarianism, our fathers isolated the individual congregation as the only legitimate institutional expression of the church on earth. (It may be mentioned in passing that Alexander Campbell did not subscribe to such a view). By the dissolution of presbyteries and associations they sought Christian unity through the destruction of the visible church beyond the congregation. Among us there is a general prejudice which holds that connectional bonds among the congregations are unwarrantable manifestations of ecclesiasticism and sectarianism. According to our commonly accepted theory, our churches as churches exercise no ordered responsibility toward one another.

It has been insisted that all our boards, agencies, conventions, and the like are "societies of individuals." As such they lack any true churchly status. James Hastings Nichols has recently probed this tender point in *The Christian Century*. In our defense it should be observed that, unable to bind ourselves to the whole church of Christ, we have been reluctant to set up a connectional system for Disciples which would schematize our separation from other communions. Yet we are separate from them,

and in keeping our congregations separate even from one another we have denied them a proper realization of their relationship to the universal church. Actually the men among us who have sought to interpret the responsible agencies of the brotherhood as a corporate expression of the life of the *churches* have been following a sound intuition.

We need an ecclesiology which will face the fact that to escape from denominationalism in any absolute sense is in the present historical context impossible. This ecclesiology must further affirm that to relate the congregations of one communion responsibly to one another in some agreed-upon fashion gives truer expression to the New Testament concept of the church universal than to leave the congregations isolated and independent.

3. We are embarrassed by an inadequate principle of coherence. What actually holds Disciples of Christ together? We have denied that we are Campbellites, but almost immediately upon the death of Campbell the movement began to fall apart. Different portions found coherence in the leadership of certain journals. Today some of these portions are entirely separate from one another. Churches of Christ find some cohesiveness in their opposition to instrumental music, but that is an inadequate cement. Among the Disciples, the cooperative churches maintain a relation to one another through our conventions and agencies. Another company of churches finds its coherence in opposition to the agencies, but the "independents" lack any positive, unifying principle, and they frequently assail one another. In between the so-called "co-operatives" and "independents" are some confused churches bound to both groups by the weakening ties of a common heritage.

I have no clear answer to the question, "What is the means of coherence among us?" We have said sometimes that it is faith in Christ—not acceptance of a creed, but loyalty to him. Yet our history has not borne us out. While we feel ourselves to be one in him with Christians of many communions from whom we are institutionally separate, divisions have arisen within our own tradition among brethren who hold a common faith in him. My own judgment is that the group among us which has the most solid basis of coherence is made up of the cooperative churches which have imputed to our conventions and agencies a status implicitly ecclesiastical (though we have not dared to use the word).

All this is a cause of embarrassment. In ecumenical discussions we are prompted every now and then from force of habit as Disciples to affirm that the principle of unity is faith in Christ. But our own history stops our mouths. We ought ever to insist that the church must receive all who believe in Christ and obey him as Lord. But if our unity is to be more than sentimental, we must find a principle of coherence among

our churches. I suggest that such a principle, if effective in practice, will be institutional or ecclesiastical in nature.

4. We are embarrassed by an inadequate program for unity in our highly institutionalized culture. We have observed that our fathers advanced a program which worked on the frontier in the days of individualism. But it never made headway in the highly institutionalized East, even in America, to say nothing of Europe. Still scores of our preachers confidently proclaim that sectarianism will ultimately be brought down as individuals "from the denominations" are converted one by one to our plea and immersed in our churches.

It is apparent that a program designed for the early nineteenth century frontier with its individualism is scarcely calculated for the present situation of ponderous and established institutions 150 years later. The Springfield Presbytery and the Mahoning Baptist Association dissolved. None of us really expects the General Assembly of the Presbyterian Church in the USA or the American Baptist Convention to do so. It would not be right for them just to go out of business and to dissipate the treasure which they hold in trust for the one church. It is my own conviction that they—and we—should lose ourselves in a larger union to which we all gladly bring the gifts which God has imparted to us in our separate histories. But this is the way of merger, which many Disciples reject.

Here we wince under the most excruciating pinch of embarrassment. We enter an ecumenical discussion assuming that we hold the key to the problem of unity. But, on analysis, we have no realistic program. Have Disciples had, in the past sixty years, any strategy for unity other than to convert people to "our position"? Every sect in Christendom would welcome unity this afternoon on such a basis, i.e., on its position.

5. We are embarrassed by our inadequate participation in union ventures on the mission fields. Because of reasons already set forth and others which cannot here be discussed, Disciples have hampered the participation of our missionaries and the churches they have planted in unity movements. We stayed out of the united church in China and in the Philippines. There are united churches in South India and in Ceylon, and one is forming in North India, but little has yet been achieved in central India, where we are at work. **Our churches in Japan and in one area of the Philippines entered the unions there during World War II when the jurisdiction of America over them was cut off.** Though these relationships continue and have been reported by our foreign secretaries, our conventions have shown no such abandon in celebrating these achievements as we have in passing motions on Christian unity in general.

(It may be observed that we have also remained aloof from the one

large scale union in a western land—the United Church of Canada.)

So we are embarrassed ecumenically by the fact that though Disciples talk much of unity, we have not entered into a major union here or overseas.

In face of the five-fold embarrassment here set forth Disciples must examine both our minds and our hearts—and repent.

III

What now are our ecumenical opportunities and duties as we look to the future?

1. We must move forward in our evangelism. By a strange and unfortunate twist, that portion of Christendom which in the past generation has come to an ecumenical conviction has suffered a bad conscience about planting new congregations. Since we could not establish ecumenical churches we were reluctant to establish any churches. The result has been that a crusading sectarianism has taken over the work of church extension, that hundreds of new congregations have been brought into existence by earnest preachers who have no ecumenical conception at all. The pattern may be traced in America, on the mission fields, and in "post-Christian Europe."

Disciples should remember that in the early period of our rapid growth the evangelistic proclamation, the founding of new congregations, and the preaching of the plea for unity were closely linked. They should be again. We have a witness which should greatly increase its proportional strength in Christendom. We have a position which fits us to serve the spiritual needs of families from many backgrounds concentrated in new communities. We have lost any truly Christian conception of unity if it deters us from preaching the Gospel.

2. We must push to the fullest extent the work of Christian cooperation and fellowship across denominational lines. Such a procedure is as old as our movement, going back to the joint evangelistic efforts at Cane Ridge in 1801 and to Thomas Campbell's refusal to "fence the table" at Cannanauagh, Pennsylvania, in 1807. The importance of our fullest participation in the work of the councils of churches should be obvious and should require no further elaboration.

3. We must prepare ourselves for the most effective participation in the ecumenical discussion of theological issues, in the work of the Faith and Order Commission and of the Study Department of the World Council of Churches. Such participation requires a knowledge of historical and contemporary theology and a willingness to learn from other communions. It also involves our own preparation to bear witness to the truths of the Gospel emphasized in our own tradition. (The work of the Study Committee of our World Convention should be one effective means

of such preparation.) In my address on Lund before the International Convention at Portland (printed in the *Shane Quarterly*) I suggested certain elements of our testimony which need to be set forth in Faith and Order discussion—the priesthood of all believers, the doctrine of baptism, the relation between preaching and the communion, the validity of free prayer, the urgency of intercommunion, the doctrine of man, the relation of the church's unity to its mission, and the unity which we have in Christ. Some of these issues might well be treated in the *Scroll*.

But Disciples need to say also to Faith and Order that we are not expecting the other communions to capitulate to our position on these issues as a condition of reunion. We must affirm that most of these matters, important as they are, are not barriers to unity and can be more readily handled by brethren living together in one fellowship than by strangers talking across denominational back fences.

4. We must explore every possibility for participation in a merger with another communion. Unfortunately the prospects do not look bright. We have been twice rejected by the American Baptists. There has been some talk of discussions with the Congregationalists. But the successful consummation of such a merger seems unlikely in the near future.

The traditional Disciple mind is little attracted by merger with another communion. We would lose our distinctiveness which we have prized almost perversely. We would also have to abandon the indefensible but still pleasing fiction that we are not a denomination. Our congregational independency would make it difficult to carry many of our churches into a merger. Yet the fact is that the movement toward reunion is going forward by a process of mergers, and we ought not to dictate to the Lord of History. He may have in store for us some development which we cannot yet conceive. The series of lectureships we have offered at the School of Religion on major mergers which have occurred in our time (Methodist, Evangelical United Brethren, Evangelical and Reformed, Congregational-Christian) has awakened interest and enthusiasm among our students who had not previously thought in such terms.

5. We must look forward to the possibility of a large-scale union involving many of the bodies of American Protestantism within the lifetime of some of us. The Conference on Church Union, sometimes called the Greenwich movement, is working toward such a consummation. Representatives of nine denominations have produced a Plan of Union for a United Church, a tentative draft of which was published early in 1951. Since that time the Plan has been considerably revised and greatly improved. A new draft has now gone to the participating communions, not for publication, but for study and comment. Unless fundamental criticisms arise which are not now expected and which cannot be reconciled,

a later revision will go to the communions for open discussion and a still further revision for action. Disciples of Christ must uphold this entire process with faith and expectancy. The genius of the Plan enables all to preserve within the union what has been dearest to them. Thus our congregations would continue to govern their own internal affairs. We would be free to worship as we have been accustomed, with the communion every Lord's Day. Even the conscientious scruples of our congregations regarding the immersion of persons coming by transfer are charitably respected, although the hope would be for a free interchange of members within the United Church. And unity would become for us once again not a mere slogan but a realization.

We eagerly look forward to the joyful possibilities of such an ecumenical church in our century. We may be sure that whatever happens to this particular proposal, the younger churches of Asia and Africa will be blazing trails of reunion. Perhaps out of their experience rather than from our own devising will come the outlines of the united church of tomorrow.

Toward the fulfilment of reunion on so daring a scale Disciples might well make a peculiar contribution. It has seemed to me that one of the highest hours in our recent history was the joint communion service with the American Baptists at Chicago in 1952. Everything was against that service. Our eagerness to hasten a merger had frightened some of the Baptists. Already we knew that the much discussed union was off. Some Baptists did not even want the joint sessions, and many of our people felt a sense of let-down. Yet as we came to the Lord's Table, he ministered to our spirits. Subjectivity is dangerous, but I will say that I felt a greater sense of oneness with the whole congregation that night than I have at any other communion service in one of our conventions. Many shared a similar experience.

Since that time I have frequently wondered what might have happened if the joint communion service had come early in our negotiations with one another and the work of the commission on merger had proceeded from that high point. Ten thousand Baptists and Disciples would have felt a personal stake in the discussions.

All of which leads to a suggestion. Eight denominations besides ourselves are engaged in the work of the Conference on Church Union. Why not schedule a simultaneous convention with each of these in turn every second or third year? A similar plan could be followed at state conventions. In such a way we could meet these brethren at the Holy Table where our Lord has ever spoken to us his clearest words on our oneness with all who are his. Then we and they would be better prepared to follow where he leads.

These are the opportunities. May we ever be alert to the voice of our Lord in history, that he may lead us all to the unity of the faith and of the knowledge of the Son of God.

The Church and Mass Communications

C. RICHARD DAWSON, *Boston, Mass.*

The marvel in mass communications in the twentieth century is the ability to communicate instantaneously to any part of the world. Justice William O. Douglas reports in his book *STRANGE LANDS AND FRIENDLY PEOPLE* that radios are everywhere in Asia. They are American made and run on batteries. "No matter how far I was from the nearest town, . . . I always heard before night the important news in the capitals of the world." Even the goatherds were found to be well informed on world events.

The church has stood in the forefront in ability to communicate its message. For centuries, personal evangelism was the dynamic mode. However, Martin Luther made great use of the printing press to spread the truth of the Christian Gospel in cleansing the church. John Wesley adopted preaching in the open air when the established church would not harbor his heart-warming faith. The revolutionary instruments of mass communication developed during the age of "The Big Change" are causing the church to rethink its mission in the light of the new channels for instrumentalizing the Gospel message. "No one puts a piece of unshrunk cloth on an old garment."

The potentialities of mass communication media are everywhere recognized. Yet, the gulf between this recognition and the effective use of the media in performing a specific task is great. The September 1950 issue of *Fortune magazine* in the article "Is Anybody Listening" amply illustrates the problem.

The National Council of Churches has been a leader in the mass communications field through the Broadcasting and Film Commission and the Department of Audio-Visual and Radio Education in the Division of Christian Education. The former agency has performed significantly in the radio, television, and film production fields. The second agency has done a monumental job in evaluating film resources for religious use. However, this is only a partial picture, especially when assessing denominational activities in relation to the total aspects, and the limitations of this paper prohibit a further analysis. Suffice it to report that the Dis-

ciples of Christ have been a part of the movement from its inception through the United Christian Missionary Society and the Christian Board of Publication. Yet, our brotherhood relationships to the total program leaves much to be desired. Further, there are areas of the mass communications field that are virtually untouched in many spheres of brotherhood life.

A first step in attacking this problem was taken at the International Convention assembled at Portland, Oregon, in July, 1953, which approved resolution No. 74 as follows:

WHEREAS the Department of Broadcasting and Films of the National Council of The Churches of Christ in the USA has in process of development a program, which if it is to be effective, must have adequate financial support from participating member religious bodies; and

WHEREAS there has never been developed through the International Convention nor affiliated agencies, ways and means of providing these funds; and

WHEREAS other religious bodies of comparable strength have been providing financial support far in excess of our token contributions,

THEREFORE BE IT RESOLVED: that the Council of Agencies be urged to study the matter of adequate participation by the Disciples of Christ in the program of the Department of Broadcasting and Films of the National Council and that the Council recommend to the proper units of our cooperative Brotherhood agencies that funds be allocated, making possible a representative share of support by the Disciples of Christ.

Placing this problem of mass communications in the hands of the Council of Agencies is a tremendous first step in making it a matter of brotherhood concern. The time has come for a more dynamic and vital activity in the whole field of mass communications by the Disciples of Christ. There are "stirrings" in the brotherhood life that call forth this observation. The fact that many seminaries are offering training in these areas is indicative of mounting interest and it will not be long in the future when men trained professionally will be entering the field.

It might be logical to assume that a consideration of this subject could be done entirely with a brotherhood emphasis. However, the problems involved are so universal in nature that it becomes impractical at this time to consider specific brotherhood actions outside of the larger context. Two factors dominate this opinion. First, the nature of the media does not allow for a separatist approach, at least on a practical financial basis and from the standpoint of present policies within the industry.

Second, the Christian message is much greater than the several parts as represented by the various church communions. Therefore, my concerns will be stated in their broader perspectives and the brotherhood implementation of those concerns will necessarily be by function of the agency or agencies involved.

1. *Of giving practical and regular assistance to church leaders in the total field of mass communications.*

Effective training programs for segments of church leadership have been established by the National Council of Churches in the fields of audio-visuals, radio, and television. But the "down-to-earth" practical approaches are still being hammered out on the anvils of experimentation. While some helps are available, to a considerable extent, the channels for getting those helps to the point of need, especially through denominational channels, are yet to be more fully developed. Lack of personnel, budgets and educational philosophy account for a great part of this deficiency, although significant advances have been commenced in the past five years.

2. *The problem of nomenclature and unity of strategy.*

In classifying the subject as the problem of mass communications a problem of nomenclature arises. This has been done purposely because there is not a better word to use to describe the whole field of activity. It is a term that now has popular usage in several sciences and includes all of the communication media and techniques as instruments in the commerce of ideas and skills.

Many think that the pastor should be a specialist in one area of the mass communication field. But the pastor needs to be acquainted with the characteristics and functions of all communication media in order to draft them wisely for use in the church's task. The former concept seems to dominate current activity in the field with specialization presenting some very grave difficulties. The latter point of view would include specialization where essential, but, in addition, give the mass communications movement a more positive, dynamic and wholesome as well as a whole dimension. It would bring a unifying purpose. The trifurcated approach now in vogue of films, broadcasting (radio and television), and the often ignored public relations-journalism aspects is not meeting the need.

Many other concerns of equal importance ought to be considered; such as: relationships to the mass communications industry; the strategy of ecumenical efforts; the training criteria and resources for seminary, and in the church with volunteer workers; production problems; distribution problems; educational applications; public relations applications, and a host of other comparable subjects.

Implications for the seminary, program agencies, service agencies and the local church are apparent. In fact total brotherhood life could be effected one way or another. Certain segments would be involved more than others in the various phases of a total, unified program. Probable realignments would appear within the existing structure. In the light of W. B. Blakemore's SCROLL article "The Fundamental Character of Our Brotherhood Organization" it is quite conceivable that centralization is not the practical solution, especially when functional areas of administration are involved.

It occurs to me further that prerogatives of interest must be sublimated to what Dr. A. C. Garnett so aptly terms the "disinterested will for the good." It will take wise and strong leadership to bring the brotherhood into its full measure of responsibility to the National Council of Churches program and a brotherhood program. It should have wide endorsement by lay and professional leaders even to the possible use of their resources on a board of consultation in mass communications. To accomplish all of this a thorough and lively analysis and criticism of all aspects of a mass communications program as it relates to brotherhood life must be undertaken.

THE SCROLL

The Journal of the Campbell Institute

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HOUSE NEWS

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The Campbell Institute, founded in 1896, is an association for ministers and laymen of the Disciples of Christ for the encouragement of scholarship, comradeship, and intelligent discipleship.

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Here Is Your Second Opportunity

Last summer we gave you your first opportunity in years to subscribe to the *Scroll* for \$2.00. With this issue you have received four issues of "The World's Greatest Religious Journal" in its new quarterly format. You may now send us your check for \$2.00 payable to the Campbell Institute, 1156 E. 57th St., Chicago 37, Illinois, and insure that you will not receive a letter from the treasurer in May and yet receive your Summer issue of the *Scroll*.

J. J. VanBoskirk, *Treasurer*

The article by W. J. Lhamon of Columbia, Missouri, in this issue of the *Scroll* probably sets a record. It is certainly the contribution by the "oldest writer" so far as the *Scroll* is concerned, and perhaps for all Disciples of Christ literature. Dean Lhamon is in his late *nineties*.

The sermon "Producing Four Dimension Christians" by F. E. Davison was preached February 14, 1954, the fifteenth anniversary of "Davy's" ministry to the First Christian Church, South Bend, Indiana.

What Should Disciples Be Saying At Evanston?

This issue of the *SCROLL* lays an obligation upon the members of the Campbell Institute. It calls upon them to respond to questions and comments of those who will be our "official delegates" at the Second Assembly of the World Council of Churches in Evanston, Illinois, August 15 to 31, 1954.

Printed below is a letter which went to each of our twelve delegates. The letter explains the nature of this issue of the *SCROLL*, and the summer issue which will be published about one month ahead of the World Council Assembly. The letter also indicates the responsibility for comment which is laid before the entire membership of the Institute. The summer issue will be as large as necessary to accommodate the responses.

The twelve delegates have replied to the letter which appears below in various ways. Their correspondence follows the letter. Some have written letters in reply; some have written comments; one submitted an article; a few were prevented by illness from making the replies they desired to send. Nothing more needs to be said to launch as important a discussion as has ever taken place on the pages of the *SCROLL*.

February 3, 1954

To Disciples Delegates to the Second Assembly
of the World Council of Churches of Christ

Dear Friend:

As a delegate of the Disciples to the Evanston Assembly of the World Council of Churches you have accepted for our brotherhood an important responsibility. At a recent meeting of the Publication Committee of the Campbell Institute it was asked whether our brotherhood is doing all it should to help our World Council delegates prepare for the Assembly. After discussion we decided that we would devote the next two issues of the *Scroll* to that end.

The April issue is therefore at your disposal to raise questions and issues on which you would appreciate comment and response from our readers. These questions and issues can be raised in a letter which will be published in the *Scroll*. If it proves advisable an editorial summary will point out common and major issues on the minds of all the delegates.

The July issue will include both replies and an editorial summary of

them. The readers of the *Scroll* will fulfill their part of the task of preparing for Evanston by responding to the questions and issues which you raise.

The Publication Committee also decided that it would suggest major issues on which you might appreciate comments, or on which you may want already to indicate the direction of your thinking. Some of these issues are here listed:

1. What are the crucial issues for Evanston? Christian Unity? World Missions? Religious Liberty? The impact of massive capitalism on underdeveloped areas?
2. What theological issues most concern Disciples of Christ as they face the ecumenical movement? Church Organization? Immersion? The Ministry? The place of creeds?
3. Is the basis of union (Belief in Christ as God and Savior) an important or troublesome issue? Should a change in the basis be sought at this time?
4. All Disciples would probably agree on the desirability of a single communion service for the whole Evanston Assembly. What would we Disciples understand to be the meaning of such a service? Should we seek to further that understanding in those outside our own brotherhood?
5. Dr. C. C. Morrison has recently charged the World Council with "soft-peddalling" the issues of Christian Unity in favor of an emphasis on other theological and ethical concerns. Through the good offices of Dr. H. E. Fey, a member of our committee, we are sending you a copy of the *Christian Century* for January 13, 1954, in which Dr. Morrison made his charge. Do you feel that you want guidance from your Disciple brethren regarding the issues raised by Dr. Morrison?

The issues raised above are meant only as suggestion. They may not include the issues which seem central to you. The pages of the *Scroll* are at your disposal. Your letter of comments or questions should reach me by March 1. The replies which appear in July will help you to discover the issues which your brethren consider of greatest importance.

Sincerely yours,

W. B. Blakemore, Editor
for the Publication Committee
I. E. Lunger, chairman
H. E. Fey, J. W. Harms
W. B. Blakemore, B. F. Burns,
J. J. Van Boskirk.

From JACK FINEGAN—*Berkeley, California*

Dear Dean Blakemore:

I would like to express my appreciation for your plan of using the *Scroll* to bring to us as delegates to the Evanston Assembly of the World Council of Churches the judgment of our Brotherhood as to the most pertinent issues with regard to that meeting and the Disciples of Christ. The issues listed in your recent letter all seem of importance. Issues which seem especially significant to me, and on which I would also like to read comment, are:

1. Do the Disciples of Christ wish, and expect, the World Council of Churches to make the achievement of an ecumenically united church its main goal?
2. What member churches of the World Council of Churches could be expected to unite in one church?
3. Would the Disciples of Christ be willing to join such a united church as envisaged in the preceding question?
4. Would the Disciples of Christ today be willing to accept directly into full fellowship individual persons who are already members of these other churches?
5. Is the theological basis of the World Council of Churches acceptable to the Disciples of Christ?
6. What directives do the Disciples of Christ wish to give to their delegates to the Assembly of the World Council of Churches?

From HAMPTON ADAMS—*St. Louis, Missouri*

The delegates to the Evanston Conference from the International Convention of the Disciples of Christ must discipline themselves in advance to be patient with the assembly on the question of Christian Unity. Ours is the only communion whose primary mission is conceived by its members, or by many of its members, to be its witness for the unity of the Church. Some of us feel that this is our only reason for separate existence. We are impelled by conscience, therefore to urge the consideration of the questions of unity. However, we need to keep in mind that the World Council of Churches, as the National Council of the Churches of Christ in the U. S. A., is what its name implies, a Council of Churches. There are within the membership of the Council some denominations like our own that would like to be working directly toward the union of the churches. However there are other denominations or confessions that would withdraw immediately from the Council if considerations of church union were pressed upon them. Disciple delegates must keep this in mind. We do not need to compromise our convictions or lose sight of our goal. We need, however, to keep in mind that this particular fellow-

ship of the Churches of Christ in the World Council does not exist for the purpose of bringing about Christian unity. We have faith to believe that it will serve mightily the cause of the ultimate reunion of the churches. The fact that the members of the World Council "intend to stay together" will mean an increasing experience of our oneness in Jesus Christ. The World Council has a great and providential work to do short of the actual reunion of the churches. Let us therefore, as I said in the beginning, be patient with those who do not have the passion for Christian unity that many Disciples of Christ have. Let us give ourselves energetically to the studies and other work of the World Council, and at the same time let us seek other opportunities of bringing about the cherished dream of a united Church.

G. W. BUCKNER, JR., *Indianapolis, Indiana*, has made comments in a personal letter to the editor:

"Your request for something for the *Scroll* on the Evanston Assembly came while I was in the hospital. I send a proof sheet of a brief editorial in *World Call* ("Take Evanston for What It Is," page 5, April, 1954), which indicated a belief which I hold rather strongly that most of the current comment on Evanston almost ignores the question of what Evanston really is—a meeting of a world *Council* of churches. In the atmosphere of a council of churches which work together through the years it will be easier to face up to a great many problems. This is already apparent. However, it is wholly unrealistic to think that Evanston can be a Greenwich. I am sorry not to have had time to draft a statement to help out a poor brother editor."

From GAINES COOK—*Indianapolis, Indiana*

Dear Dean Blakemore:

Under crucial issues it seems to me that the most important among those that you have listed is: 1. Christian Unity, and 2. The Impact of massive capitalism on underdeveloped areas.

Under theological issues which concern the Disciples of Christ as they face the ecumenical movement would be church organization.

As the basis of union I would suggest that the Disciples of Christ are not interested in making a change at this time.

Regarding an ecumenical communion service at Evanston if held, we would understand the meaning of such a service to be consistent with the fact that we have all agreed to accept Christ as God and Savior, and that it would be a communion service with Christ at His table rather than an evidence of the fact that we as churches are in communion with each other. This would seem to be an opportunity for us to witness to our

historic position on the Lord's Supper as being observed as a response to His invitation instead of being authorized by any church or branch thereof.

We would like to have guidance from the Disciples regarding the issues raised by Dr. Morrison in his Christian Century article on Christian unity. Some of us feel that while the World Council of Churches was not brought into being as an instrument for a united church, nevertheless, we must face up to the sin of our division without apology.

From G. EDWIN OSBORN—*Enid, Oklahoma*

Dear Dean Blakemore:

I glory in the initiative of the Publication Committee and the thought given to the five major issues outlined in the letter. As one of the delegates to the Evanston Assembly, I should appreciate very much considered replies from my brethren. I think you have outlined issues most likely to call forth spirited discussion from our people, and since we Disciple delegates shall not attempt our personal interpretations, but rather sincerely seek to represent the viewpoint of our Brotherhood (or, I should say "viewpoints"), it will be most helpful to have as many responses as possible.

If there is any limitation of space I should especially like to hear on points 2 and 5 which you have suggested; then on 1, 4, and 3.

Thank you for this opportunity for getting the reaction of our people, and forgive my negligence in replying sooner.

From W. A. WELSH—*Dallas, Texas*

Dear Dean Blakemore:

Thank you for your letter of some weeks ago concerning your plans to use the next two issues of *The Scroll* for a discussion of the issues at Evanston, and for your invitation to indicate the direction of my own thinking on this matter. I think that you will be rendering a real service to our brotherhood by this procedure in *The Scroll*; I know it can be most helpful to me, personally.

Let me indicate that I am quite interested in all five of the suggestive issues which you have listed, especially the first and fifth ones.

My own principal concern is to know just how we Disciples of Christ "rate" Christian unity and union today. What value do we place on it? How anxious are we to secure it? How far are we prepared to go in order to achieve it?

To put it another way: I think I know how far I am prepared to go, as a minister. But I am not sure, in the first place, how far most of our ministers are ready to go; perhaps I would go farther than they or per-

haps I am far behind what others would be willing to do. I would like very much to have the readers of *The Scroll* indicate what "price" they themselves would put on the achievement of Christian union. In the second place, I am not at all sure that my personal views are shared by the average person in our brotherhood, the man in the pew; I may be prepared to do a great deal more and go a great deal farther than most of our people or they may be far ahead of me. I would like for readers of *The Scroll* to give their estimate as to where the rank and file of our membership stand.

Let me put it specifically; if it were possible to achieve Christian unity or church union by doing any one, some, or all of the following things, would we Disciples of Christ, both preachers and people, be willing to give up:

- our understanding of baptism and our practice of immersion as the prevailing mode, to accept some other understanding and mode of baptism as equal or as prevailing?
- our understanding and weekly observance of the Lord's Supper, to accept another interpretation and less frequent observance of communion?
- our characteristic name (Christian Church, Church of Christ, Disciples of Christ), to accept some other name, perhaps also scripturally based?
- our congregational polity to accept some other ecclesiastical polity?
- our freedom in worship and our non-liturgical practice, to accept some characteristic liturgical practice?
- our insistence upon "no creed but Christ," to accept some form of creedal statement, perhaps simple and scripturally derived?
- our empirical system of doctrine, to accept some other system (Calvinism, or Arminianism, or whatever)?

How far are we prepared to go? I very much covet the sincere evaluation of the readers of *The Scroll* on these questions, along the two-fold lines I have indicated. Regardless of my personal views and inclinations, I want to *represent*, and not *mis-represent*, the Disciples of Christ at Evanston.

From M. A. (Mrs. J. D.) WYKER—Mt. Vernon, Ohio

Dear Mr. Editor:

I am grateful for this opportunity for discussion regarding the Evanston Assembly. I have been concerned that we, as Disciples of Christ, have not been more freely debating the issues to be discussed there. Since the Assembly is being held in the United States, many could join in the discussions and follow the releases, though they are not

actually present at Evanston. Nothing could help more in increasing concern for the world church than active study leading up to this great occasion.

In the first place, I have questioned certain of our ministerial and lay groups. I have wanted to know, "What is our witness at Evanston? What do Disciples of Christ want us to say as we represent them?" Many times the answer has been, "You cannot possibly represent a Disciples of Christ point of view. You can speak only as an individual."

Is this literally true? In the last few years as I have "represented Disciples" in interdenominational groups, I have believed I was representing something! Yes, a point of view if you will. I could not say, "I speak from a denominational, authoritarian source," but I was named to represent my people. I cannot be at Evanston unless I represent something! I insist that I belong to "something"—and not to a vacuum.

Dr. Morrison's stimulating article, "Eclipse of the Ecumenical Goal," raises an issue which certainly represents us. I would say that, first of all, next to finding the will of God for our world today, he has expressed a legitimate Disciple concern. Many others, interested in the Ecumenical Movement, do not have the zeal regarding Christian Unity which we profess.

There is no unity of opinion even among those of our communion as to HOW this shall be brought about but to urge it certainly represents Disciple thought. Do we Disciples hesitate to speak of Christian Unity because we have actually accomplished little (if anything) more than some communions which have not had Christian Unity as their *plea*?

Do, then, the delegates of the Disciples of Christ represent anything? If I do not—then someone should intercept me—because I believe we do!

Does representing a certain communion mean that we go to Evanston, however, with closed minds to new revelation? Will all of the delegates be so anxious to represent their own theological point of view that they will miss the opportunity for what Dr. Edwin Dahlberg calls "cross-fertilization"?

Will we merely discuss world events and become an inter-denominational debating team speaking on international subjects?

I would also raise the issue of the base for membership. Yet, should we at *this* Assembly get involved in such a theological interpretation? We Americans are usually in such a hurry to get results that we do not have the patience to plan wisely. We sometimes are so eager to get it *said* that we fail to get it *across*. If, though, the subject of membership is raised at Evanston, do the Disciples have a common witness?

Do not Disciples of Christ have something to say on racial and ethnic tensions? As one of the communions not divided in our own country

“north and south,” do we have a special witness here? Or, again—have we really made a special contribution to racial justice and good will “more than others”?

Yes, Mr. Editor, I would like some answers.

From ROBERT TOBIAS—*Indianapolis, Indiana*

THE EVANSTON TOPICS

Framework for Study, Report and Action

The main theme of the Assembly, “Christ, the Hope of the World,” holds promise of a proclamation from the World Council family of churches to the world about it. The six sub-topics have to do more with internal family matters—questions pertinent to the setting of the church house in order—so that the family *can* proclaim to those outside the house. These topics are fraught with much discussion and debate, with established loyalties and emotions, perhaps with new discovery or revelation, with reconciliation and resolute action.*

1. *Faith and Order: “Our Unity in Christ and Our Disunity as Churches”*

This topic has had intensive and ancient attention. Paul and Barnabas journeyed from Antioch to Jerusalem for a conference on matters of faith and order. More recently, “Faith and Order” has held three significant conferences—Lausanne in 1927, Edinburgh in 1937, and Lund in 1952—including representatives of more than 120 churches seeking concord. At Lund delegates came not as partisans for confessional positions—they already knew the tenets of one another’s confessions—but as believing Christians jointly exploring common problems. This approach, with some exceptions, may well continue at Evanston.

An acute Faith and Order issue now before the churches is not whether there is unity in Christ—there is general recognition that a remarkable measure of unity has been given in spite of differences—but whether, being disunited, we can still claim to be part of His Body. The essential question for Evanston is therefore not what our differences are, but whether in the mind of God we are churches, or rather a church, at all. Will Evanston “show us the Lord” Who alone suffices to grant our unity? The prayerful and patient spirit in which this problem is being faced is one of the most encouraging aspects of the ecumenical movement.

A second critical issue, scarcely recognized in its relevance to Faith

* For each topic a preparatory Commission of some twenty members has been appointed. Each Commission is producing three documents for its subject:

- a. An introductory study indicating the issues and general manner of approach involved in each subject.
- b. A factual survey of about 50 pages or 15,000 words showing the thought and work of the Churches in regard to each of these topics.
- c. A draft statement on each topic which will serve as the starting point for the discussion of the subjects at the Assembly.

At the Assembly, the group discussions of the main theme during the first week will be followed in the second week by a re-division of the Assembly into six sections of 125 persons each, according to the different topics. Starting with the draft statements, each section will develop a report to be presented to the Assembly in plenary session during the final days.

and Order, springs from the division of the world into two economic/political blocs. Churches of the West, accustomed to bourgeois comforts and practices, have yet to appropriate the meaning for their own situation of the experiences of the churches in the East with regard to hope and to the transformation of the structure of the church, its function, organization and purposes. Can Evanston provide the place for that kind of sharing between churches of East and West? If so, advance plans for Faith and Order, made in the leisurely academic atmosphere of the West, may well be displaced at Evanston by concerns at a different level, dealt with in a more urgent and radical manner. The results may be little short of revolutionary if taken seriously by churches in the West.

2. *Evangelism: "The Mission of the Church to Those Outside Her Life."*

The World Council's Secretariat for Evangelism has been functioning since Amsterdam (1948). The research it has undertaken, particularly in France, Holland, India, and the U. S., has revealed that the "why" and "what," before the "how," of evangelism need urgent consideration. Particular problems are: Have we any fundamental theology of evangelism? Indeed, what else is theology if not evangelism?

A second question: Have we a church whose imperative and recognized *raison d'être* is evangelism? Is the church principally occupied with its self-preservation? Or is it an apostolate, a mission and ministry? Is it concerned simply to bring more people into Constantinian or confessionalistic patterns of churchly life, or does it lose itself in its "engagement" in the world. Americans at Evanston may feel like blaming state or Volkskirche concepts for the religious apathy among older, especially West European churches. But "Volkskirchism"—the assumption that the church exists to enlist the majority of citizens and consequently society itself on its rolls—is as mortifying to the manifestation of the Good News in the Western or Southern hemispheres as in Medieval Europe. At Pentecost, evangelism was not membership enrollment, yet several thousand people were added to the community of believers. To put first things first as to ecclesiasticism and evangelism, this is one task before Evanston.

Have the churches diverse means of communicating the Gospel which can be profitably shared? Can the church use "mass" techniques without perverting essential elements of the Gospel? Can the life of the Christian Community itself be such that it is the most effective agent of evangelism—the manifestation of God's Presence among men? And can American Christians demonstrate to those coming for the Assembly that "evangelism" can and must be undertaken aggressively and systematically, followed up with programs of practical Christian expression, without losing its theological profundity or secularizing the Body of Christ.

3. *Social Questions: "The Responsible Society in a World Perspective."*

Preparatory work has been done by a Commission of the Study Department, a survey conducted by the Department, a conference held in Asia, and by some extraordinary research on the part of a number of member churches.

Social problems have changed considerably between Amsterdam and Evanston. The concept of a responsible society launched at Amsterdam has been widely accepted. The Communist/Capitalist controversy at an abstract level, for example, is passé. Some new issues, no less acute, must be confronted by the church. Among these are the reaction to the Communist/Capitalist conflict which has resulted in anarchy on the one hand and fascism on the other.

Economic extremism, whether state or anti-state, has been tempered since Amsterdam. A newer question: where should the responsibility and activity of any state end, and what is the responsibility of churches in that regard, whether in Communist or non-Communist lands?

There is a growing recognition of world-wide interdependence. In that context, how is America to have and to show genuine concern for industrially underdeveloped lands in such a way as not to engender distrust and fear? Even minor aberrations in American economic life can totally disrupt the economies of smaller nations. How can America, if facing domestic economic recession, fulfill her responsibility to those nations? And what is the responsibility of those nations in relation to America's economy?

How can American churches profit by the experience of non-American churches in counseling their own nation and public opinion? How shall churches of once-great empires which have little patience for or confidence in the radical demands of younger nations work for responsible world society?

What re-formation must the church itself undergo if it is to demonstrate in its own being a unit of responsible society? How, in that community, can it transcend political strategies and at the same time engage itself in the complexities of the total society about it? How can powerful ecclesiastical organizations, whose business efficiency rivals that of great corporations and whose legislators turn to "Robert's Rules of Order" as Holy Writ—how shall that church identify itself with the poor, the outcast, the despondent in some socially responsible manner?

4. *International Affairs: "Christians in the Struggle for World Community."*

The dossier for this topic is being prepared largely by the Churches' Commission on International Affairs. Its heritage includes the work of the World Alliance for Friendship through the Churches, the Conference on Church, Community and State at Oxford, 1937, the International Mis-

sionary Conference at Madras in 1938, and the diligent labors of many denominational and inter-denominational agencies and conferences. The Commission on International Affairs itself was established as a joint enterprise of the International Missionary Council and the World Council of Churches in August, 1946, and has since played a significant role in the international political world.

Discussion on this topic at Evanston is likely to revolve around two points: (a) What moral and spiritual judgment or counsel have the churches to give on issues of their central concern? and (b) What means may the churches legitimately employ in their diverse situations to affect international affairs?

Among other issues, the following must surely have attention:

- a) the United Nations as an instrument of world community. World government in some form is ultimately inevitable. What are the churches to say to people whose excessive optimism over early U. N. developments has given way to cynicism and pessimism?, or whose present participation in world affairs is determined by national self-interest, regardless of how "enlightened," rather than world responsibility?
- b) co-existence between two opposing world powers. The CCIA has made a remarkable contribution already in this regard as for example with its proposal of an International Peace Observer Commission. In what ways now can the churches implement their ministry of judgment, reconciliation and inspiration?
- c) technical assistance programs. The necessity to conduct such aid on a multilateral basis is evident. But, how establish the requisite motives, confidence and machinery?
- d) national self-determination. America has a serious dilemma here in her moral support of peoples seeking independence while providing material support for colonial powers which retard them. Among other things, the churches can render valuable service simply by providing objective information.
- e) world migrations. This is more than a refugee problem. It encompasses the problem of major industrial revolutions on a continent-wide scale, with ensuing shortages of labor, or of mass unemployment. Can whole populations be shifted to new continents? Or should industrial developments be geared to population status quo?
- f) human rights. The churches have effectively held before the nations certain fundamental human rights. This is still necessary. A major problem now on the horizon is the people who perish, not from lack of rights, but from lack of hope and vision. Here is a responsibility for Christians.

With regard to means the churches may employ, obviously fundamental to any other is the ecumenical fellowship itself. To maintain Christian solidarity under existing tensions is a major struggle. Secondly, the informative and mediative function of the CCIA will need to be fulfilled in some framework. What other means the churches employ or may initiate will undoubtedly be shared at Evanston.

5. *Inter-Group Relations: "The Church Amid Racial and Ethnic Tensions."*

At Jerusalem in 1928, Oxford in 1937, Madras in 1938 and Amsterdam in 1948 major international Christian conferences have wrestled with inter-group relations. Here, as at no other point, the churches look to their own failure—at Amsterdam called the "scandal within the Body of Christ." While secular society confronts the racial problem in term of "color caste," or ethnic origins, or economics, or psychology, the practice of the churches is rooted or finds its apology in theological interpretations of creation. It is at this level that church life, practice and thought require minute re-examination.

In preparation for Evanston, surveys have been conducted by a number of churches. Subsequently, the Executive Committee of the World Council defined three principal questions for consideration at Evanston:

- a) How can the Gospel be presented so as to affect and correct the deep springs of racial prejudice?
- b) How shall churches respond to the presence of different color and ethnic groups?
- c) How should the churches cooperate with governmental and other agencies to correct racial injustice? Many churches are frank to admit that secular organizations, e.g., governments, labor, sports, education, science, have surpassed them in coping with racial inequities.

American churches have a particular responsibility in this issue. Evanston may provide opportunity—

- a) To confess our guilt;
- b) To remind churches, especially those of the Old World, that this is our common problem, though on another continent it may be defined in terms of an economic, educational or social caste system;
- c) To demonstrate where and how the problem is being effectively encountered in America (Uncle Tom's Cabin is regarded in many parts of the world as an apt description of contemporary racial problems in America!);
- d) and for minority groups which have gained "equality" to demonstrate that minority groups can be responsible units of society

without losing their identity, that their "diversities of gifts" provide opportunity for creative and oft-unique witness.

6. *The Laity: "The Christian in His Vocation."*

This topic, until very recently, has had scant ecclesiastical or theological attention. But the studies prepared for Evanston by the World Council's Secretariat for Laymen reflect a freshness and intensity of theological thought rarely equaled. Two leading questions have been posed for Evanston, but the studies must be read if one is to catch their most stimulating facets:

- a) How does vocation, the calling of God, affect personal morality at work, and consequently the work a Christian may engage in and the structure of society?
- b) If the place for expressing Christian faith is in work, rather than in the shelter of conventional congregational life, how should that affect the structure of the Church? How can the church equip its members to witness at work? Are professional groups meeting together to counsel and share in their witness?

Where men are at work is the place where the eternal and spiritual touches the transient and temporal. Can Evanston help inspire a Christian understanding of work as a calling of God, a means of service, an expression of love in contrast to prevalent Greco-Roman concepts that non-"creative" or routine work is despicable, or to the Western idea that work is merely a means of acquiring money to secure free time for leisure or religious occupations? In view of the fact that study on this subject is so new, and that opinions are so varied, discussion at Evanston will certainly be lively.

Representatives of more than 161 churches will come together at Evanston not to compare nor to oppose, nor to synthesize their respective positions on these issues, but to seek together their common Lord, and in the light of His revelation to re-examine issues between the churches and their common witness to Him to the world. The world will expect some words of hope, the churches will expect some framework in which issues can be *ecumenically* discussed and responsibilities ecumenically fulfilled in the coming years.

Is There Humor In The Bible?

W. J. LHAMON, *Columbia, Mo.*

The Bible is so truly human that it has now and then a note of humor, a bit of satire may be, or some oddity to bring a smile, a smile that may even break into laughter, or a round of applause. Laughter has a social quality; it may ease tension; it may bridge anger; it may ridicule and kill

some silly whim whose death leaves its owner wiser. There is a charming case of humorous satire in the ninth chapter of Judges in which Jotham gets even with his cruel and murderous brother Abimelech by his stinging fable of the trees. There was a time, he says, "when the trees set out to elect a king for themselves." But they found the olive tree, and the fig tree, and the vine so eager and busy with their fruitbearing that they could not go to "rule over the trees." At last they turned to the bramble (or thorn tree) and HE was quick to respond. "If you will have me to rule over you come and get yourself under my shadow." That was keen satire, and we wonder how Abimelech felt over it.

Quite recently my study of the book of Jonah has convinced me that it is a book of rare humor, and that the unknown author intended it to be. He gets Jonah first into one pickle and then into another; but he always gets him out by some other unheard of trick, or stratagem. Even the Eternal is used as an actor in the play—a daring touch for a Hebrew writer. Jonah gets a divine command to "go and preach to that great city Nineveh." But as a loyal Hebrew he dislikes those pagan and uncircumcised Ninevites, and he starts off in the opposite direction as far and as fast as he could go. He finds a ship bound for Tarshish, and he gets aboard; goes down into the "innermost parts" of it, and lies down and goes to sleep. How safe and secure he must have felt! But the Eternal puts a check on his recreant prophet. He creates a "great wind," and there is a storm. The ship is endangered. Some one on board is going wrong. Lots are cast, and the lot falls on Jonah. He frankly confesses; that is his one good trait. He daringly asks to be thrown into the sea, saying "that will bring calm."

But "The men hesitated;" they dug in their oars to bring the ship to land, "but the sea ran higher and higher against them." Oddly as it seems to us those sailors were a pious lot, and instead of 'cussing' they organized a prayer meeting. "O Eternal," they cry, "we beseech thee let us not perish for taking this man's life; punish us not for a murder. Thou hast thyself brought this about." Then they lifted Jonah and cast him into the sea, and at once it ceased from its fury.

Well! That looks like the end of Jonah. But the Eternal is not done with him; he resorts to another unheard of trick, or stratagem, to save his recreant prophet. He prepares a great fish to swallow him up "and for three days and nights Jonah lay in the belly of the fish." Surely a strange bed on which, or in which, one might sleep with comfort. But the Eternal isn't planning comfort; he is planning discipline, and surely Jonah gets it. When the Eternal decides that his silly prophet has had enough of it, he speaks not to Jonah but to the fish, "and it threw Jonah onto the dry land." What a strange and funny sight that would be! And still another

most strange thing is that there, in what he calls the "belly of hell," Jonah becomes a poet; he composes a really respectable idyllic psalm of ten or a dozen couplets, which, he says, he "cried unto the Eternal." The interested student can turn and read it at his leisure and with profit.

When the fish gets done with Jonah he starts, humbly, and penitently, and wet enough one must think, on his way to Nineveh, "that great city."

But in one way he hadn't changed. Still a Hebrew at heart he held on to his oldtime tribalism, and his inborn dislike of those pagan and Gentile Ninevites. He went a day's journey into the city, shouting "Yet forty days and Nineveh falls." Was not that an odd sermon for an evangelist going out under the command of the Eternal? But strangely enough it took. Nineveh repented; even the King clothed himself in sackcloth and sat down in ashes, and commanded a three day fast of men and beasts, during which they were to take no food or drink water. Meanwhile Jonah has gone to the east side of the city, and built a hut for shade and comfort, and sat himself down with eager eyes to see the city "fall." But it didn't fall. It had repented, and so had THE ETERNAL.

The book ends abruptly. My commentary calls it "a parable," made "to convey great spiritual truths in pictorial forms." But commentators are liable to be prosy, and slow to see any fun or humor in what they call "The sacred Record." I think the book is more than a parable; or if so it is one full of fun, and that its writer was a genuine humorist.

It ends abruptly. Jonah falls out even with the Eternal. "I knew thee, that thou art a gracious and pitiful God, slow to anger and rich in love, and ready to relent." But as stated above Jonah wanted to see that "great city" blown up, and when it wasn't he breaks out with his formal and seemingly cultivated grouch, (which he used more than once) pretending that he wanted to die. "O Eternal take my life away; better death than life; O Eternal I beseech thee." Piteable! And piteably funny!

The Eternal does, spite of all, still extend his patience and pity to his unrelenting prophet. He causes a gourd vine to grow up over him as a shelter. It grew in one night—another fiction miracle, and one that made Jonah "exceeding glad." But a worm destroyed the gourd, and Jonah fainted under the heat of the sun, and "was angry." The Eternal rebukes him for his anger. And again he breaks out with his formulated grouch, or grumble; "O Eternal, take my life away; it is better for me to die than to live."

Now the top notch of the satire and the humor. Nineveh was the capitol of a vast grazing country whose wealth was almost exclusively in cattle. So the Eternal couples Jonah's little gourd with Nineveh's capitalistic wealth, and he says, "You, Jonah, had pity on your little gourd, to which you gave no labor; should not I have pity on that great city with its little

children AND ITS CATTLE?"

In this fine piece of fiction the unknown writer anticipated some of the teachings of Jesus; the long, patient, and tender mercies of the one whom Jesus called, "Our Father." And that Father's patience with an unrepentant world. And the vast need of teachers rather than rulers—teachers, not of the grumbling, off color, Jonah kind, but of those who are patient, and who ever seek to build, to make of life an edifice, that is to EDIFY.

Theology and Common Sense

GEORGE C. STUART, *Bloomington, Ill.*

Much of the indifference to and distrust of theology which exists among laymen and busy pastors alike seems to arise at the apparent discrepancy between the claims of many systematic statements of religious knowledge and belief and of the sheer immediacy of common sense and experience. For instance, an understanding of the relationship between the trinitarian formula, "in the name of the Father, Son and Holy Spirit," and its efficacy in prayer-life is often at low ebb. Or, we hear many appeals for more "theological" or "doctrinal" preaching coupled with unsatisfactory notions as to what constitutes such preaching. One man, after having read Paul Tillich's statement that his theological system was designed to be a help in answering questions, remarked, "Perhaps, but often the answers seem more formidable than the questions."

However, it is not with an attitude toward theology that we are engaged. The appeal which will be made in this essay is to a return by theological reflection for first principles to the vague obviousness of common experience and common sense. With such a return, of course, it is hoped that there will result a change in attitude toward theology, but that change is not the primary point. The validity and adequacy of theological reflection are at stake in its return to utter immediacy.

The chief temptation of theology is to begin with a narrow selection of notions of low generality expressing successful procedures in close limits. During the past three hundred years the drift of theological reflection has been to employ those remote and refined statements of science and 'scientific' philosophy expressing 'successful' procedures over limited areas for close aims. In the general introduction published for the Library of Constructive Theology in 1942 we find this purpose for the series of volumes. "Nothing less is required than a candid, courageous and well-informed effort to think out anew, in the light of modern knowledge, the foundation affirmations of our common Christianity." 'Modern knowledge' is to be the starting point, framework and criterion of 'the foundation affirmations of our common Christianity.' Earlier it was the

open borrowing of certain 'successful' philosophical notions by Origen, St. Augustine, Thomas Aquinas, and later, Karl Barth, which illustrates this same temptation.

Rather, what is needed is the construction of a system of thought which is completely relevant to those notions of high generality expressing less successful though more stable forms of reflection which arise from the gross, crude and primary forms of common experience and common sense. This need may be expressed by stating that what is required is a recovery of the dominance of ultimate concerns over narrow interests. It may also be expressed by stating that what is needed is a return to the intuitive life for the basis of our knowledge and experience of God. We must be less concerned for successful statement than for a realization of the more stable elements in our experience and knowledge.

Common sense is the way we deal with the vague obviousness of experience. It is highly emotional and highly purposive. It is primarily a faith structure. The emergence of novel aims transcending the emotional relevance of each item in the universe to all other items and of all other items in the universe with each item describes this faith structure. A new purpose creates a new universe. This is the essence of faith. The transformation of dead issues is the meaning of forgiveness. Only faith can perform this task.

Thus, common sense is essentially a faith judgment. Common sense assumes that the *entire* universe is *equally* relevant for its primary purposes. This constitutes the naivete of common sense. This is the point which science and philosophy, and lately, theology have attacked in such force. Common sense does 'fail' at certain points. Everything in the universe is not *equally* relevant to its primary purposes. It is the chief task of scepticism to announce this fact. The holding of scepticism by reflection as a sword above the naivete of common sense has chiefly characterized our age.

What has been overlooked has been the stability of common sense. The stability of common sense refers to the emotional origins of its purposive life. A new purpose creates a new universe, but that new universe is possible only because of the emotional relevance of the new purpose to the rest of things. The rest of things is transformed but heavy with emotional relevance. This is the meaning of the past as regards the 'present,' and the 'present' as regards the 'future.' This is the meaning of 'there' as regards 'here.' Alfred North Whitehead pointed out that there is no such thing as 'simple location' in time and space. The stability of common sense lies partially in its overcoming the limitations of a 'simple location.' It has been chiefly the provincialism of an era of science imposing its perspective over the concerns of wider interests which has insisted upon 'simple location.'

This leads us to a consideration of the second supposed 'weakness' of common sense. The first was its naivete. The second is the charge that common sense lacks the capacity to deal with the 'actual' world. The appeal is made that only disciplined notions sharply limited in aim and 'bias,' equipped with instruments for close measurement, can deal adequately with the 'actual' world. According to this appeal common sense sees only what it wants to see and overlooks valuable data necessary for adequate judgment. The appeal is further made that it is these delimited notions which are the 'first principles' of explanation, not only for the physical world, but also for all possible worlds which we can 'know.' In these latter years, theology capitulated and became empirical.

There is no denying the 'success' of this appeal. The measurement and observation of radiant energy led to the notion of relativity. Observations modeled upon the measurement of a pigeon's wing led to the notion of evolution. The methods of science for dealing with the 'actual' world reign supreme. It became the business of philosophy and theology, as well as science, to discipline common sense of its naivete and to correct its distortions of 'the actual world.'

The only trouble with this procedure was that such successes failed to satisfy the deeper longings of religion and the demands of men for communion. As the moral reflections of men became less and less valid, moral reflections became more and more needed. It is the point of this essay that what is needed in theology is a return from limited notions to notions of high generality exemplified in common experience and common sense. The briefest examination ought to show that the actual world is the world which *consciousness* reveals. The actual world is the immediate past issuing into the immediate future. The 'present' is the illusion of this passage. Memory and predictability are the essence of this world. But notice that consciousness has no adequate contact with a valid 'present.' To say "*now*" is to refer to a past and a future. There is always a strange lapse of a 'present' moment in conscious experience. Epistemological statement which bases itself upon conscious experience also suffers from this lapse. Consciousness deals only with the past and the future. For instance, I 'see' a table. My vision is always a fraction of a moment behind the existence of the table and my perception of the table, and philosophers are continually at odds over what constitutes conscious perception. Scepticism at this point led Kant and others after him to a subjective notion of experience. Philosophy has been trying to regain an 'objective' knowledge ever since. I predict that there will never be a satisfactory statement so long as conscious experience is the criterion of epistemology.

It is admitted at once that common sense has severe restrictions in dealing with this 'actual' world, the world of the immediate past and the world

of the immediate, predictable future. But that is not its chief aim. The chief aim of common sense is to deal with reality as such. As a method of dealing with reality, common sense has no peer. Reality has a present which is not anchored in a past or in a future. Reality has its anchor in 'eternity.' Thus, Jesus was wiser than his tormentors.

Thus, it is the less 'successful,' that is, more naive and inaccurate, but more stable general notions of common sense upon which theology must base its intuitions. General notions are to be graded in generality according to purpose and emotional relevance, and common sense notions are characterized by high generality. The structure of such notions is *given* in experience and knowledge. The two concepts that general notions are arrived at inductively upon the basis of data and that grades of generality are in accordance with relevance to data are but the consequences of a mistaken identity in modern thought of 'actuality' with 'reality.' Indeed, the inductive process itself is but one aspect of the given structure of experience and knowledge. The heavy, partial clarity of intuitive insight characterizing common sense is more dependable than the refined, remote and sharp clarity of empirical judgment.

During the past two or three hundred years the tendency of theology has been otherwise. Of course, it has never gone far from its intuitive foundation, its devotional and worship moments; but the tendency in thought has been away from common sense. Seemingly, the tendency began with Leonardo's announcement of the scientific method that true knowledge began with opinion. Since that time philosophy and theology have allowed notions of lower and lower generality, that is, less heavily weighted with emotion and purpose, to reign. Theology became more and more interested in 'success' than in validity and adequacy. For instance, the rise of 'historicity' in the eighteenth and nineteenth centuries issued in the first 'historical' life of Jesus in 1823. Why had there been no such interest before? The usual answer is that mankind was just awakening to the scientific method and its durable results. The answer is true, but it does not explain anything. The explanation is that never before had man had such an accumulation of restricted notions of low generality with which to guard the special interest of 'history.' History had become historicity.

But historicity will satisfy not even historians. Certainly, it has severe limitations as a criterion for theology. The Fundamentalist reaction was only one aspect of a wider revolution. The hungers of the faithful for ultimates has now begun to find expression in more constant methods of theological investigation. The theological return to common sense is one feature of this revolution against the tendency of the past several centuries. It is one function of theology to announce the limitations of 'successful' methods and to proceed to more stable views.

The Place of the Sword

W. F. BRUCE, *Oklahoma City, Oklahoma*

Put your sword back into its place—Matthew 26:52a.

Strange that such a thing as a sword should show up among a little group so lately blessed with a benediction of peace. And stranger that their Master Himself so soon after recommending love had suggested getting a sword.

Resolutely He had ventured with them into the very midst of events—"The things about to come together to me." (Mark 10:32b, Greek)—deliverance to the priests, condemnation to death, mocking and scourging and killing by the Gentiles; rising again; these observable incidents no doubt only inklings of more momentous trends that were changing history.

Various attitudes of actors in the tragedy toward the Hero furnish setting for a remarkable show of moral power. A few circumstances soften the harsh tones of the picture; His popular reception into the City, a hospitable lodging out at Bethany, the anointing by loving hands, a readied Upper Room for His last Supper, the strengthening angel in Gethsemane.

Many more were the mercilessly adverse conditions: a vacillating multitude shouting Hosannas of welcome, then arming as a mob, and finally clamoring for His crucifixion; antagonists watching to catch Him in words or to seize Him in person; accusers straining for incriminatory evidence; judges evasively remanding Him from one to another, convinced of His innocence but yielding to His condemnation. Disciples wrangling about greatness, one dickering avariciously for His betrayal, another cravenly denying any knowledge of Him; not one to watch one hour, or to stay with Him at arrest, or to stand by during His trials; Satan entering Judas and asking for Simon, the loved disciple following afar off, and everyone of them forsaking Him. Left to tread the winepress alone! His "If" in the garden and His "Why?" on the cross express that unimaginable loneliness.

Everyone seemed to be left on his own. Once on a mission they lacked "not a thing!," they admitted. "But now," said Jesus, "take your purse, the one not having let him sell his cloak and buy a sword. For this that is written must be fulfilled in me, 'He was counted with the lawless!'" From somewhere two swords were brought out. "It is enough," He said.

Majestic figure at the turning point of the centuries! Refusing to call down fire from heaven, or to open His mouth in self-justification, or to accede to Pilate's flourish of clemency. Jesus shielded His friends but volunteered Himself to the mob with swords and clubs and with traitor Judas leading. His unflinching "I am he!" cowed even the soldiers. The

disciples in a spurt of boldness asked apprehensively whether they should smite with the sword. The rash hands of the more decisive Peter on one of those swords swerved a blow that severed the right ear—that nearly the skull—of the High Priest's servant. The one stroke, then Jesus said, "Let be up to this!" and healed the ear.

Then He said to Peter, "Put your sword back into its place, for all those who take a sword shall perish by a sword. The cup my Father has given me shall I not by all means drink it? Think you I cannot call upon my Father and He will stand by me at once more than twelve legions of angels? How then would be fulfilled the Scripture that thus it must be?" Then to the mob, "As against a robber have you come out with swords and clubs? I was daily in the temple and you did not lay hold of me. But this is your hour."

Their hour set off His hour. "If my kingdom were of this world," He said to the governor, "my servants would have fought that I might not be given up to the Jews." His warfare is spiritual. The very bearing of the prisoner brought Peter to bitter tears and Judas to remorse and suicide. His poise even in burlesque attire wrung from Pilate a spontaneous "Behold, the man!" and from the pagan centurion, "Surely a son of God!" If any more was needed the empty tomb was final proof of spiritual mastery over material.

Here we have an epitome of racial experience. Against odds, too often the hand of his fellow man, had his fate somewhat in his own hands with ever a hope that the gods would turn the balance in his favor. He has known only to take up bow, or firearm, or bomb, to defend himself and his own, to gain or hold or recover his claims. Physical and spiritual hurts have men thus inflicted upon one another. Tribes and nations have taken up the cudgel of battle. But each combatant falls to his own weapon, improved in quicker hands, in a succession of rises and falls of empires.

Taking up the sword in our day has become a feverishly competitive game, with the best prepared nation setting the pace in an armaments race that engenders a contagion of suspicion and fear. The prospect is only an inevitable recurrence of increasingly dreadful wars with truces between that are half anxious queries, "When next?" and half desperate prayers, "Never again!"

Our international approach is now too grimly the way of the sword. At studied intervals come veiled announcements of jet-propelled radar-guided missiles, stockpiles of A- or H-bombs that belittle the realistic Hiroshima test, bacteriological experiments, each terrifying military possibility a step in superiority over an enemy thought to be not far behind in the frenzied race. The cost is stupendous. But if we lag we are dangerously unprepared; if we lead we are surpassingly militaristic.

Generous offers of recovery aid are admittedly gestures to "stop com-

munism" more than to help neighbors. Compacts with other nations, especially of the American continent, are essentially military. Desire for allies has made us virtually a prop to some tottering undemocratic regimes in other lands. Irony of circumstance has arrayed diverse racial and idealistic groups in strange associations with one another and in contradictory relation to the main issue. A sense not of security but of uneasy dread of impending crash pervades the situation.

Then constant readiness to march at the first alarm requires universal military training. And to get expert skill in handling the latest war equipment and military genius to lead in action and a militant spirit to steel them for the sanguinary task we must start with impressionable eighteen-year-olds. Two or three generations of such a policy would put us in line for the latest—the only *de facto*—of would-be world empires. The way of the sword would make us the supreme example of the military state.

"Let be up to this!" Somehow God has quickly healed every hurt and saved the race for another chance. Has the hour not come to take the cup of good will that would bear for awhile till we have put the sword back into its place in the hands of a force for law and order, "a terror to evil." If we must take our youth away from home influences let it be for a year or two of training under the most wholesome physical and moral influences in those skills and attitudes and disciplines that will fit them to stand up under the strains and to take leading roles in the activities of a friendly rather than a distrustful society. The resources in material and morale of a people conscious of a just and peaceful cause would be an invincible force against any persistent disturber of world peace. We would have our full share in an international approach and a supranational administration in the already global areas of labor, trade, law, language, education, and religion.

We need to follow hard the way of peace with every advantage we are giving war: fill our front pages with its news; push its projects; carry its goods and culture to open up everywhere those "reservoirs of goodwill" envisioned by Wendell Wilkie. The way of peace previewed by the ancient prophet is not the way of the sword. Nations would be saying, "Let us go up to the house of the Lord; he will teach us of his ways." They would not learn war any more. In genuine security "they shall sit every man under his vine and under his fig-tree; and none shall make them afraid."

The follower of Jesus is committed to His way: teaching the truth that makes men free; avowing the faith that makes men confident; exemplifying the love that makes men kind. A Tolstoi, a Kagawa, a Ghandi point to the most likely way of bring men together into One World; and Jesus is the supreme incarnation of that moral power. The way of Jesus would put the sword back into its place.

HOUSE NEWS

DISCIPLES DIVINITY HOUSE OF THE UNIVERSITY OF CHICAGO
W. B. Blakemore, *Dean*

A LETTER FROM DR. E. S. AMES

April 5, 1954

Dear Comrades:

I have missed you now for a very long time. This letter is taken down by my daughter Polly. The accident which broke my right thigh-bone occurred January 28, a year ago, in 1953. I was taken to the Woodlawn Hospital. That was itself a very sudden blow to all my plans. Many of you were good to write me your sympathy and best wishes. I was not able to answer your letters which have accumulated all this time without acknowledgement. I am deeply appreciative of your concern for me and enjoyed more than I can tell you the many visits and tokens of sympathy.

The greatest cause of my suffering through those months was the illness of my dear wife and her passing June 23. The brightest spot was May 12, when she was brought on her eighty-fourth birthday, for an hour at my bedside. Her long illness had so weakened her that she did not fully realize why I had to be away from her. I shall always remember how well she looked that day and what a happy hour we had together. I was unable to attend the lovely service for her in the Chapel of the Holy Grail. Our children, though scattered, have been with me and our daughter Polly, except Adelaide (Mrs. Harold Schade who lives in Copenhagen, Denmark).

These unexpected blows of misfortune have greatly defeated most of my plans. But some of us will continue in the old home at 5722 Kimbark Avenue, where we have lived since 1908. Any plans for going to Pentwater, Michigan, where we have spent so many lovely summers, will have to await better days. Strangest of all has been my inability to be at the church for a year and a half. I am reminded every Sunday and many other days by flowers and heartening visits of the encouraging progress of the church under Dr. Lunger, and of the Disciples Divinity House under Dr. Blakemore.

My own sufferings and defeats have been much the same as those of others of you. The deaths of Dr. Ellsworth Faris and Thomas Custis Clark have been felt as personal to us all. They summon us to go forward with courage and faith as they did to the last.

With warm greetings to you all,

Edward S. Ames

The Local Church

CHARLES JOHNSON, *Disciples Divinity House, Chicago, Illinois*

The Church, whether local congregation or world-wide body of believers, is at once "institution" and "spirit." It combines necessarily and unavoidably those forces working for structure and those elements of witness to a profound cause or reality which defy the limitations and stultification of imposed organization. These two forces must be kept in fruitful tension lest we tend toward the error of authoritarian institutionalization, on the one hand, or unbridled anarchy and irresponsibility, on the other. The epitome of these trends would appear to be the Roman Catholic Church and certain extreme left-wing Reformation types respectively.

It can be asserted that most of the Protestant denominations are cognizant of the dangers posed by both of these antithetical tendencies. Each body has evolved a polity in relation to the threat it feels each of the alternatives poses. The wide diversity of polities exhibited by the Churches reflects the variation in sensitivity to attraction of the two poles. Thus it is important to recognize at the outset the strong manner in which any group's theological and cultural heritage are ultimately reflected in its church polity. Recognition of the deeper meaning and implications of these facts will be advantageous if: (1) it serves to remind us that neither structure nor lack of structure offers an iron-clad guarantee that the Church will be an effective agent and reflection of the will of its Lord; (2) it keeps us from absolutizing our own particular type of polity; (3) making us humble before the grossness of our own shortcomings and errors, it provides the broader base upon which deeper ecumenical understandings and relationships can be promoted.

It will be obvious as my paper unfolds that I am of the "congregationalist-type" persuasion. Not only has my denominational background been of this type, but deeper understanding in the course of study has served to enhance my belief in congregational polity. I have become at times only too sensitive to its imperfections, but in the face of these have found reasons for increasing my confidence in the more profound possibilities of congregationalism properly understood, sensitively adopted, and conscientiously applied. Those books which have been especially helpful to me, together with class notes, are Barnard's *The Functions of The Executive* and Shelton's *The Church Functioning Effectively*.

Before any steps are taken toward the formal organization of a church, it would be of inestimable value if the following questions could be raised, understood, and at least provisionally answered by its prospective constituency:

- (1) What is the church, its nature and its purpose?

- (2) How is the church to understand itself and its relationship to society as a whole?
- (3) What is the nature of the basic functions which any organization must perform?
- (4) What is the cause and purpose of formal organization? How are formal and informal organization related?
- (5) What steps are imperative in order that this congregation will be best facilitated in accomplishing its objectives?

The chance that these questions will be raised by any new congregation is extremely remote. That is a major reason why tradition in the life of any people and its institutions assumes such a formative position. In actual practice people have neither the time nor the background necessary to probe deeply into every avenue of their existence. Therefore, what has become customary is accepted, often too readily and without consideration of its implications, as normative for present procedure.

In view of this, the obligation rests ever more heavily upon us who are given opportunity to understand and to question our traditions in the light of contemporary realities and their need. So I would ask that what I suggest here be considered with regard to my own development at a particular stage and not as the full and final flower of man's effort to ascertain what the Church should be.

My basic presuppositions, as I understand them, are these:

(1) Any structure which inhibits the free operation of truly representative democracy within the congregation cannot be sanctioned as productive of the fullest possibilities of Christian nurture within the individual church member.

(2) Any structure so uncoordinated as to facilitate the anarchical condition within and among the members of its organization will not only be disruptive, but will also engender personal friction among its members thereby tending to demoralize the total constituency.

(3)—(1) and (2) are merely more concrete ways of documenting the tension between "structure" and "spirit" raised in the paper's initial stages. Therefore, it is incumbent upon us to recognize that there is no basis or justification for any "slick" resolution of these polar forces. However, it is necessary to point out that I lean to the pole which allows the more untrammelled expression of the human spirit. This I find in congregationalism. I fully recognize that this offers and may even engender the harmful characteristic of "provincialism" and "unrelatedness" of the local congregation, its estrangement from the church catholic. Nevertheless, as an alternative to the stiltedness of Roman Catholicism where the bishop is, in effect, the church board, I find congregational polity most refreshing and imaginative. It contains within it the "checks and bal-

ances" necessary to prevent anarchy, if properly used. It offers the possibility of wide relatedness, if not in scalar relationships at least in those of a lateral nature (which strike me as being more "effective" if not more "efficient"—to use two of Barnard's terms—in the long run). Furthermore, the great strengthening possibilities of the "informal" organization within the "formal" can be advantageous in terms of deep personal enrichment. It can also lead to the pathological state of what Jenkins calls "diaconalism," but not I think in a congregation possessed of imaginative leadership and a congregational loyalty to a cause transcending the Ladies' Aid or the Missionary Society, that of witnessing to Him of whom the Church is the earthly body, Jesus Christ.

After spending this considerable time in trying to get the new congregation to understand itself and its *raison d'être*, it becomes apparent we must move on to searching out the necessary organization in order for the local congregation to function as a Christian church. An honest appraisal of the New Testament forces us to acknowledge the lack there of any definite blueprint completely definitive and unambiguous, as to a polity for the Christian Church. Therefore we are not justified in considering the structure we adopt to be fully and exclusively sanctified by God. Even were there a New Testament plan in evidence, it might not prove singularly successful in our day and age. The Church was never meant to be a rigid, static instrument of God's grace and promise of salvation, but rather a living body bearing continuous witness to the nature and purpose underlying all of reality as revealed to mankind in the person and work of Jesus Christ. The manifestation of this witness, which is our faith, may demand modification to be relevant in every age. History has proven this. But despite changing forms, the truth to which the Church attests is universal and eternal.

The basic functions with which any formal organization must concern itself can be broadly classified into those of legislation, administration, adjudication, and federation. These will be fundamental to defining the work of the various offices of the congregation. Thus in a very broad and not explicitly accurate sense we could envision the work of the Church Board as primarily legislative and somewhat judicial, the work of the Cabinet as coordinative, the work of the Deacons, Elders, Minister, etc., as administrative.

A better way in which to understand the nature of the operation of a local congregation as an institution is to explain its organization, emphasizing the particular responsibilities which fall to each functioning unit and relating these to the over-all work of the local congregation, community, denomination, and world community of Christians (the Church Catholic). We will, however, concern ourselves primarily with the local

congregation as a functional whole rather than going into great detail about its equally important broader affiliations.

In order to protect itself as a corporation with legal status within the state as well as being the primary attempt to define its morality and purpose as a formal organization, a written constitution strikes me as being necessary for every congregation. The definitiveness of this document will be dependent upon the bent of the congregation, but personally a fairly broad (though not ambiguous) document which does not soon become antiquated is preferable.

The backbone of operations of any church is its Church Board. Its members are all elected by direct vote of the congregation and the Board is ultimately responsible to the congregation, from which it derives its authority, for its actions. The customary members of the Board are the Trustees, the Elders, the Deacons, the Deaconesses, and the Church Treasurer. Also other elected officers, like the Sunday School Superintendent, and possibly two at-large members from the congregation would not swell the Board to unmanageable dimensions in a congregation of four hundred members.

The Church Board is the basic policy-making body of the congregation. It is also potent as an administrative force. Coordination and cross-fertilization also come within its scope by virtue of the many activities represented in its membership. Still, its primary concern, as a body, is planning rather than execution of the activities.

The Board elects its own chairman, two or more vice-chairmen, a secretary, and a treasurer, who is also the church Treasurer. The chairman of the Board appoints chairmen to head up the various departmental committees. These people will usually be members of the Board. It is these departments which will figure largely in handling the work of the church. The chairman of the Board usually makes these appointments with help from the minister and possibly other Board officers.

It is also necessary for the Board to appoint a nominating committee sometime well before the election of new church officers. The nominating committee is then charged with the responsibility of choosing with care candidates to be voted on in an annual congregational meeting. Before the balloting the slate of candidates is submitted to the congregation and other nominations may be made from the floor.

The Board of Deacons is elected by the congregation. It chooses its own officers—a chairman, vice-chairman, and a secretary. The Deacons perform functions assigned them by the Church Board. They also assist in services of worship. Because of the heavy load which they bear in the administration of the church, there is always danger of them usurping too much power. This is best prevented by having an active congregation.

The Elders maintain officers like the Deacons and hold regular meet-

ings. It is the Elders among church members who are esteemed both for their practical knowledge and their spiritual wisdom. They are an advisory to the minister, discuss the long-time objectives of the church, evaluate the work of the church, and make policy suggestions. Also they consider problems of discipline.

The Church Cabinet is a staff or advisory rather than an administrative unit. Its greatest service is correlating the work of the church, and attempting to relate the adopted program to various areas of church life. The work of this group can be invaluable in preventing calendar conflicts, thereby promoting efficiency and eliminating friction.

The Cabinet, which has the same officers as the Board, may have a constituency of the Board plus more. These could be the heads of the various auxiliaries of the church, church school officers, etc.

The actual program of the church, as planned in the Board and approved by the congregation, is put into operation through various departments, whose committees Board members often head. The importance of these departments cannot be overstressed for they represent the local congregation in action, relating itself to itself, its community, its denomination, and to world-wide Christianity. For a church of the size and type described the set-up might be as follows:

- 1) Membership committee—responsible for membership records, enlistment, new members, church attendance records, parish organization, and talent records.

- 2) Worship and devotional life committee—responsible for corporate worship, personal devotion, family religion, communion and baptism, music, ushering.

- 3) Education committee—responsible for the church school, extended educational sessions, age-level divisions, week-day and vacation schools, educational projects.

- 4) Finance committee—responsible for budget campaigns, budget allocation, specific finance projects.

- 5) Evangelism committee—responsible for prospects list, year-around evangelism, evangelistic meetings, evangelistic projects.

- 6) World relations committee—responsible for missionary education, missionary budget, benevolences, inter-denominational relations, missionary projects.

- 7) Property committee—responsible for property upkeep, janitor service, insurance, parsonage, building projects.

There may well be other projects which push for recognition within the church, as for instance, social action and counseling groups. If demand is sufficient they may be set up as a permanent part of the church program. If not there is the possibility of working unofficially with the help and advice of the pastor. As a wide practice this unrelated type of ac-

tivity should probably not be too strongly encouraged as it could be a prelude to factionalism within the local congregation. Nevertheless, the minister is always obligated to help those of his flock with concerns to relate themselves whether without or within the official structure of the church. He must recognize his limitations strongly at this point and use the technique of referral when he feels it advisable.

The Trustees are also elected officials. It is this group which holds title to the property of the church thereby enabling the church to maintain legal corporate status before the law. Nevertheless, the Trustees have no authority to enter into legal transactions except as delegated them by the Church Board.

The best practice concerning all elected officers seems to be to have definite terms set within a rotating system whereby a complete new set of officers is not installed at one time. This provides for wide representation in leadership without inciting chaos. Representative democracy is a possibility within a structure of responsible, experienced leadership.

In viewing the success which a local congregation has in attaining its objectives, we would do well to dissuade ourselves of the American habit of making evaluations primarily in terms of efficiency. Using this norm the churches naturally tend to fall far short of American "big business." We must remember that the "goods" we are turning out are good Christian citizens. Thus what the church contributes to the spiritual growth of its members must always take precedence over the smoothness with which the cogs of its formal machinery run. The church can be effective in accomplishing its expressed objectives without necessarily getting wonderfully efficient leadership. Perhaps this is the greatest tribute we can pay it.

There is often Christian work carried on by members of the church which fails to be related to its program in any official way. Women's missionary societies sometimes fall into this category. They are or may be related to a total denominational program but not affiliated with the local congregation. There may be good reasons for certain of these undertakings to remain unattached to the local church, but in general I would consider it to be a bad practice. Those activities which must remain extra-curricular to the church programs seem somehow to be reflecting a distrust in the respectability of its efforts.

It might be that many churches could flourish indefinitely without a pastor at their helms. Still, on the other hand, the minister has often "made" or "broken" a potential congregation, for it is finally he, the trained church leader, who was looked to for guidance when the seas got rough. He had to be, and has to be, the "man of the hour." He is advisor, administrator, coordinator—all in one. His talents are expected to be as varied as the desert sands, and as plentiful.

Barnard names three major executives processes:

1) To provide the necessary channels of communication for organizational cohesion, and keep them open.

2) To define the morality of the group.

3) To secure essential services from the members for the maintenance of group organization and the accomplishment of defined objectives. All of these services have been or should have been provided for in the structure of the local congregation, but it often falls especially upon the minister to step in and bouy up sagging structures. Not only must he be prepared for such emergencies, but he must also strive constantly to engender within his people a feeling of the importance of free and open communication ("informal" organization can be infinitely valuable here), an understanding of group morality and purpose as it effects each church member, and the obligations of serving incumbent upon each church member. The minister will be working to strengthen the church organization even as he is engaged in the task of bringing each person into closer, more meaningful fellowship with his Lord—through preaching, through counseling, through education, through prayer, through ordinary conversation.

If I have neglected to mention the vital work of the pastor's secretary, the church organist, the choir, the Sunday School teacher, it has not been out of a lack of appreciation for their work. Rather it is because I have labored too extensively already in sketching out my plan of organization for this new congregation. Perhaps they have decided to disband in view of my long-windedness.

The Nature of the Church

EDWIN STANFORD, *Disciples Divinity House, Chicago, Illinois*

Before trying to state what I think the formal organization of a middle class suburban Christian Church ought to be, I think it is necessary to have some explicit understanding of what the nature of the Church is and equally what the explicit purpose of the Church and a local Church is in connection with this. If I were trying to "sell" a local congregation on this understanding and organization, I'm not sure that I would simply and dogmatically, as I will in this paper, state what I think the nature, purpose, and formal organization of a Church should be. Actually it might be better to work together with the congregation or some representatives, preferably both, in the definition and working out of such an understanding and organization. This, of course, reflects my congregational (Disciples of Christ) type Church background. However, as a minister or as a layman in such a group I'm sure that I would feel compelled from time to time to state just what I as an individual understand

the Church to be and mean structurally. So, such a statement as this is not necessarily a poor approach to the assumed task.

For me, the Church is that revealing and redeeming work of God begun in Jesus Christ in which men know their nature and destiny and in which the resource for their fulfillment is provided. The Church is that work of God in the world in which God makes Himself known and manifests the manner of His work—love. By the light of this Gospel, rooted in a particular historic event, the universal dominion of God is to be understood and given a center of coherence. The Church, begun in Christ and continuing in His presence in the Holy Spirit, is primarily a divine reality, affirmed to be so in faith, encompassing the freedom of God in an objective structure of reality and meaning.

That is, though the Church is not to be equated with any religious institution or movement, it is nevertheless not something completely apart from those institutions which seek to witness to God's Love (including judgment and justice), revealed in Jesus Christ. Though not to be equated with any local or collective institutionalized (structuralized) "church" or religious movement (except in those apparently working counter to the work of God as revealed in Jesus Christ and even here it is dangerous though at times necessary to declare them as outside the working of the Holy Spirit, outside the life-giving spirit of the Church), the Church is not to be known apart from some institutional framework.

The Church, in other words, is necessarily a concrete particularity. Yet it is not simply so, for then it would be adequate to describe it as a human religious movement. And it is not. It is God working in history in a special way, through the Spirit of Christ, bringing judgment and fulfillment. Any particular embodiment of this Spirit cannot completely capture It or equate itself with It (which is not really, in an existential encounter, an "It"), for this claim is idolatry when one thinks that any human vessel (except Jesus) could share the divine perspective in this complete way. It was actually in the denial of his humanity that Jesus was the Christ, fulfilling humanity in this way, becoming the "agent" for God's fulfillment of men and history.

The Church, though concrete, is not simply an institution. Empirically, the Church is the people of the Christian movement: but it is a people who, by faith, affirm that they are called by God to be saved sinners witnessing to God's love—judging, forgiving, and fulfilling, partial though it may be in this life. Empirically, the Church is these people, but in faith It is a divine reality. Where the divine Spirit of Christ is in a people, there is a continuation of the Church. The Church is not any collection of these people on earth, for It is more than is empirically locatable: it is the whole family of God in heaven and on earth.

Yet these peoples in their institutional relationships on earth are not

to be denied to be a part of the Church. Any local congregation may be, but is not necessarily, this—a religious, moral, and educational center, made divine, made a continuation of the Church, by the presence of the Spirit. And the Church is not just in the local congregation, for this Spirit of Christ may continue to witness to the revelation of man's nature and destiny and provide the resource for man's fulfillment through the denominational and other institutionalized structures of peoples. If this is not understood, these levels may be neglected as unimportant and this will leave the local congregation exposed to the dangers of unnecessary conflict and anarchy, and narrowness and absolutized local autonomy.

The difficulty of this view is that it tends to reduce the Church, at least in theory, to be operative in the efforts of any group of like-minded people working for some aspect of justice. Indeed, this may be so. But, in general, this is not the historical Christian understanding of the Church. In general, the Christian understanding of the locality of the Church is based upon the witness of the first participators in the New Covenant with Christ. From the Bible, and particularly the New Testament, we understand the first Church to have been the community of believers where the Word was preached—Christ crucified and resurrected; the Lord's Supper was shared—symbolizing the crucifixion and sacrifice and the community participated in the new life in Christ's Spirit—symbolized in baptism.

The traditional Christian understanding of the Church is thus centered in the Gospel, the "old, old, story" of the Bible. Now, it is not as a body of revealed truths that we understand the Bible and draw from it, but as the deposit of faith of those who went before in their encounter with "the God of Abraham, Isaac, and Jacob," as well as Christ and Paul. This function of the Bible is not to throttle the working of the Holy Spirit but to safeguard the revelation of Jesus as the Crucified and resurrected Christ against the excessive egocentricism of men. Through the Biblical story as retold down through the centuries in the preaching of the historical, institutional church, and symbolized in the Lord's Supper and Baptism, the Christian encounter with the mystery of the presence of God in the world in His Church, has been preserved the judgment, forgiveness, and fulfillment revealed in Jesus Christ as the nature and destiny of man and the work of God in history.

As already indicated, this is our general understanding of the locality of the Church—the preaching of the Word, the re-telling of the "old, old, story," symbolized in the sacraments of communion and baptism. The preaching of this Word, however, is not simply from the pulpit nor even expressed only in the traditional words, nor even in any words. The Word can be and is preached in other than only "worship services": it is

preached in actions, character, lives, art, etc., as well as in the traditional or modernized verbal expressions. It is important, of course, vitally important, that the story as the *kerygma* ever be told and retold, for here it is preserved for future retelling and witnessing to in other areas of expression. Without this *kerygma*, the witness becomes a cut-flower preaching. We must continue to preach the *kerygma*, that is, relate it in meaningful ways and terms to our "modern" problems and understandings.

But we cannot say that this or any institutional understanding and interpretation of this *kerygma* is the only place the Holy Spirit works for the salvation of man and, in its ultimate purpose, for the glory of God. "The Spirit bloweth where it listeth." In truth, the possibility of the Spirit being "operative in the efforts of a group of like-minded people working for some aspect of justice," formerly expressed as a danger, must actually be seen to have been the salvation of the institutionalized church. At any and all times, though some more so than others, various movements outside the institutionalized church, though they have their own idolatries, have served, though not necessarily consciously, to call the historical church back to its task. *Nevertheless*, in the long run, our *faith* is that within the institutionalized church is to be found our salvation, the salvation of man, for the eternal glory of God.

It is for this purpose, expressed before faith as the salvation of man and after faith as the eternal glory of God, that God was in Christ, reconciling the world unto Himself. It is this we share in the Church. This sharing, the togetherness of Christians, is not secondary or contingent, but is primary. One can enter into the love revelation of God only inasmuch as one has communion with Him through His Son. Thereafter one ceases to be an isolated individual. "Where two or three are gathered together in my name, there will I be," and "If we love one another, God dwells in us," are the Biblical expressions of this communion of love in Christ's Church. The actualization of the purpose of the Church is to be seen in the community sharing and worship, in the widest sense of both terms, of the Church on earth.

Mr. Edwin Stanford, a third year student in Disciples House has been awarded a Fellowship by Rotary International for study abroad during the coming year. Mrs. Stanford, who has been a student in Chicago Theological Seminary will accompany her husband to St. Andrews, Scotland, where he will study in St. Mary's College at the University. Mr. and Mrs. Stanford expect to sail in the early summer for some travel on the continent and in the British Isles before settling down for their year of work at St. Andrews.

Notes

Dean W. W. Blakemore will participate in the program of the Indiana State Convention at Evansville, Indiana, Monday, May 17 and Tuesday, May 18. Dean Blakemore has recently been elected Vice-President of the Quadrangle Club at the University of Chicago for 1954-55, and President-Elect for 1955-56.

Arthur E. Long was installed as minister of the Champion Christian Church, Champion, Ohio, on October 18, 1953. Participating in the service were ministers from other churches in Champion, Robert F. Weber of the Christian Church at Newton Falls, Ohio and the Reverend Merrill Cadwell of the Central Christian Church at Warren, Ohio.

The men who formed the third year class at the Disciples House during 1953 closed the year by presenting to the House and installing a set of bronze numerals "1156." The numerals have been installed on the sidewalk face of the southwest entrance to the House, easily visible from the 57th Street side. During the summer and early fall there has been a considerable renovation of the first floor of the Disciples Divinity House. Carpeting has been installed on the stairs and in the Dean's office and the business office of the House. The Common Room and the business office have been repainted in the shade of French gray which was first used four years ago and has proven so attractive. The Dean's office and the library have been repainted in a soft shade of green. This color blends beautifully with the walnut woodwork of the library and is the best background which we have had for the portrait of Dr. H. L. Willett.

Six months ago a number of Disciples House students were respondents on a national questionnaire regarding ministerial recruitment and education. One set of questions dealt with the factors operative in the respondent's choice of the Disciples Divinity House as the place for his graduate education. The weightiest factor proved to be the academic character and emphasis of the Disciples House. Almost as influential was the respondent's admiration of graduates of the House. Next in influence was graduate's recommendation of the House. In fourth place was the availability of a scholarship. The least influential factors were the decisions of friends and the urging of the pastor.

Mr. and Mrs. Bryan Shelton of Norwalk, California, announce the arrival on November 22, of Carole Noelle. Mr. Shelton is now the minister of the Bethany Congregational Church in Norwalk.

Mr. and Mrs. Walter Abel of Manhattan, Kansas, announce the arrival on January 11, 1954, of Steven Russell Abel.

Producing Four Dimension Christians

F. E. DAVISON, *South Bend, Indiana*

If the movie industry can startle the world with three dimension pictures, we of the church should go them one better and try to get the world excited about four dimensions.

This month we turn our eyes toward the general subject of "Fellowship." The preaching program for the year gave as the subject for this Anniversary Sunday that of "Pastor and People." If Pastor and people are to have fellowship we need to inquire concerning the objective of such a fellowship. This has led to a somewhat elongated subject "Pastor and People Producing Four Dimension Christians." I want to take as my text, not a single verse of Scripture, but rather the third and fourth chapters of Paul's letter to the church at Ephesus.

For the first ten anniversaries in this pulpit, I used the text of my first sermon here which was "I am determined to know nothing among you save Jesus Christ and the causes of his crucifixion." I turned away from the subject "I Am Determined" not because I had exhausted the text but because some of you were showing signs of exhaustion and I think some thought I was getting a little too determined.

As we try to think of our work together as pastor and people nowhere can we find greater guidance than in the intimate fellowship which Paul had with those he calls saints and fellow-workers. It may be only-wishful thinking on my part, but I would like to feel that I am worthy of saying with Paul:

"Of this gospel I was made a minister according to the gift of God's grace which was given to me by the working of his power—to make all men see what is the plan of the mystery hidden for ages in God who created all things that through the church the manifold wisdom of God might now be made known to the principalities and powers in heavenly places."

Two weeks ago today I stood in the pulpit of my home church where I confessed my faith in Christ; where 45 years ago last December I was given this Bible and sent out to my first pastorate at Fillmore, Ind.; where a year later I was ordained to the Christian ministry and on the same day united in marriage to the one who has kept me in the straight and narrow way.

Since those beginning days, failure has often crossed my path and I can certainly lay no claims to perfection. Nevertheless I have tried to keep uppermost the task of revealing the mysteries of God and magnify-

ing the church as the agency through which the wisdom of God can prevail over principalities and powers.

Any minister makes his greatest mistake when he assumes that all wisdom and power lies within himself. Like Paul he must be willing to join hands and heart with the saints of God that:

“Christ may dwell in your hearts through faith that you being rooted and grounded in love may have power to comprehend with all the saints what is the breadth and length, and height and depth and to know the love of Christ which surpasses all knowledge that you may be filled with the fullness of God.”

In this bit of Holy Scripture we see a cooperative task. One at which both pastor and people must work. The producing of four dimension Christians requires all the ingenuity, all the consecration, and all the co-operation that pastor and people can put into their task.

What a challenge comes to us as we start our sixteenth year together. Even though we have seen more than one thousand people stand at this altar to consecrate their lives to Christ, we still must hear the call to interpret for ourselves and for others what it means to have the breadth, the length, the height and the depth of Christian faith and life. Unless we who are fellow-workers with God can show with our lives what Christianity means, there is little hope for the future.

I. Christians must possess a mind as broad as the mind of Christ.

“Have this mind in you which was also in Christ Jesus” is an exhortation of inclusiveness. Our Christian faith must not be an exclusive faith. It must be big enough and broad enough to include those who disagree with us and even those whom we do not like. Our “loves” must be bigger than our “likes.” No doubt there were some people that Jesus did not like, but with the love of God in his heart he did not exclude them from his fellowship.

This is Brotherhood Month but if brotherhood is to become a working force, its spirit cannot stop with the coming of the Ides of March. Our four dimension religion will be broad enough to include Roman Catholics with whom we may not agree in all details, but whose faith is centered in Jesus Christ. A broad faith will surely find a place of fellowship and love for our Jewish friends with whom we have a common Old Testament heritage. And what shall we say about the great American sin of discrimination against people of differing colors? When will the church of Jesus Christ be big enough and broad enough to take its place alongside labor unions and disassociate itself from any plan or practice which tries to exclude from its fellowship any of God’s children on the grounds of race or nationality?

We are planning to have a small chapel in our new educational build-

ing. It would please me greatly if we should decide to call it "The Chapel of the Inclusive Circle" using a wall plaque containing those stirring words of Edwin Markham:

"He drew a circle to shut me out—
Heretic, rebel, a thing to flout.
Love and I had the wit to win—
We drew a circle that took him in."

II. Another dimension mentioned by Paul is that of *length*.

Can our Christian faith be so thrown on the screen of life that we will be able to get the appearance of length? There is no assurance in the Christian gospel of a "give-away" program where a long life is handed out to those who pronounce certain shibboleths. Many Christian martyrs have found that their faith greatly shortened their lives and our Master went to the cross when only thirty-three years of age.

Christian faith does give perspective to life. It enables one to see far down the road and to read the signs of the times. It interprets history in terms of things that are yet to be, and calls for a unity of spirit as we face the future. Paul says:

"His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers for the equipments of the saints, for the work of the ministry, for building up the body of Christ until we all attain the unity of the faith and the knowledge of the Son of God."

We do have differing gifts as we work together as pastor and people, but the long look will enable us to see the day when we will attain the unity of faith.

Next summer the World Council of Churches will be meeting in our front yard—at Evanston, Illinois. It will require the long look for American Christians to conduct themselves as good hosts. Delegates will be in America from most every land in the world. Their customs and maybe their costumes will be different. Their theology will be perplexing to many of us. Some delegates will be here from behind the iron curtain. For short-visioned Christians there will be the temptation to be suspicious, critical and even discourteous to our fellow-Christians from other lands.

What about your spiritual vision? How far can you see? Perhaps you should have your Christian eye-sight examined. Some special 4D glasses will enable you to see beyond your own nose, farther than the front steps of your own church. They may open up a whole new world of Christian fellowship. We may even get a glimpse of a daring faith being demonstrated by Christians in Russia and in communist China. That will be glory for you and glory for me.

III. The third dimension is that of *height*.

How high do you stand in your church and your community? I am not referring now to your basketball reach. I am talking about your spiritual stature. Does the pastor of this church stand any higher in the eyes of God than he did when he came here fifteen years ago? If not, you people should do something about it. What about the people whose names are on your church roll? Have they grown Godward since they became members or are they willing to just accept the status quo? In that fourth chapter of Ephesians Paul speaks of:

“The mature manhood—the measure of the stature of the fullness of Christ—so that we may no longer act like little children—but speaking the truth in love we are to grow up in every way into Him who is the head, into Christ.”

Our new building will be dedicated to a program of growth. As pastor and people let us set ourselves to the task of producing Christians who have grown up out of childishness into the very image of Christ,

“God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;

Tall men, sun-crowned who live above the fog
In public duty and in private thinking.”

IV. The last measurement mentioned is that of *depth*.

The order in which these dimensions were given may have no significance. I doubt if Paul felt that depth was any more important to the perfecting of the saints than any other dimension. Surely he did feel that our Christian faith must have a solid foundation or it will soon crumble and fall.

We have all heard about the stream that was so broad that it had no depth. Some would claim that there is danger that Christians with a broad concept will have no convictions—no depth. It is always good to remind ourselves that many bodies of water have both breadth and depth.

In order to keep our 4D analogy I suppose depth should give the viewer the ability to look beyond the scenes and get the full perspective of depth of understanding and purpose. Again Paul says:

“Do not grieve the Holy Spirit of God in whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you with all malice and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.”

It takes the depth of Christian faith to understand the way of the Holy

Spirit which works for our redemption. Even though this greater mystery has not yet been fully revealed unto us, we can continue to dig deep into God's word and through prayer lay hold upon a power that is greater than our own. It is then that we will rise with a forgiving heart like unto that of God himself.

Conclusion

In the midst of an age of material power we need to remember that power generated by Four Dimensioned Christians is the only thing that will turn our world right side up. The god of dogmatism will be supplanted by the breadth of Christian faith. The god of materialism will be proven false by the long look. Atheistic communism and narrow nationalism will be overpowered by our upward reach toward God. And the depth of our Christian experience will enable us to hear anew the thundering voice of God as he says "Thou shalt have no other gods before me."

"When half-gods go, the true God appears." Goethe shows Faust confronted by Satan who tempted him to idoltry. Youth, power, glory, riches were his at the devil's price. His immortal soul was to be forfeited to Satan as a fair exchange when Faust would say of any object or state of affairs "Ah stay, thou art so fair." Marguerite with her loveliness charmed him, but did not possess him. He was enchanted by the might of political eminence, but he did not completely yield. He would not say of wealth and fame "Ah stay, thou art so fair." At last in the soul searching orgy of the night when the inner crisis ripped him almost in two, he heard the tones of an angel choir reminding him of God through Christ victorious over all the half-gods which the Devil offered. "When the half-gods go, the true God appears."

As pastor and people, may we on this anniversary occasion hear the angelic choir and turn away from half-loyalties and catch up our dedicatory refrain:

"Lead on, O King Eternal
The day of march has come
Henceforth in fields of conquest
Thy tents shall be our home."

Mr. and Mrs. Robert B. Lewis announce the arrival of Robert B. Lewis, Jr., on February 26, 1954. Mr. Lewis is a third year student in the Disciple Divinity House, and is at present working as an assistant to Mr. Christopher T. Garriott, pastor of the St. Paul's Community Church, Homewood, Illinois.

“Ordinance” or “Sacrament”?

WILLIAM ROBINSON, *Indianapolis, Indiana*

Undoubtedly the word “ordinance” is a Biblical word. It occurs many times in the Authorized Version of 1611. In the Old Testament it translates no less than six Hebrew words, meaning “decree,” “statute,” “judgment,” or “guard.” In the New Testament it also translates no less than six Greek words, meaning much the same thing. In the New Testament these translations are repeated in the Revised Version of 1881 except that of I Cor. XI, 2, which is rendered “traditions.” This is practically the same in the American Revised Standard Version, except that the matter is further strengthened by “*dogma*” being translated as “legal demand” in Col. II:14, and Eph. II:15. It is true that “sacrament” is not a biblical word. Its use in Christian literature comes from the early second century. But nowhere in the New Testament is “ordinance” applied to Baptism and the Lord’s Supper. It is a Biblical word but not a Biblical word applied to these Biblical things. In fact, these two things combined have no Biblical word applied to them at all. The nearest we can get to a Biblical name is “mystery,” which is the name in the New Testament for the whole Gospel and perhaps once applied to the Church (or even to marriage, Eph. V). This word is still used by the ancient Greek Church for Baptism and the Lord’s Supper and other rites. Perhaps the word *leitourgos*, never translated “liturgy” in the English New Testament might make a second claim. By “The Liturgy” the Greek Church normally refers to the Lord’s Supper.

In fact, it can be easily shown that “ordinance” is no fit word to apply to the Lord’s Supper, if we want to be strictly Biblical in our nomenclature, at least not in the form of *paradosis*; for St. Paul says he praises the Corinthians that they have kept the “ordinances,” while later he says he praises them *not* with regard to the Lord’s Supper (XI:16). He could hardly have “praised them” for keeping the “ordinances” while he “*praised them not*,” for the way in which they keep the Lord’s Supper, if he himself regarded the Lord’s Supper as an “ordinance.” This becomes all the stronger when we remember that “ordinance” is frequently used in the Old Testament for circumcision and the sacrificial rites, things comparable to Baptism and the Lord’s Supper. Baptism and the Lord’s Supper were, according to the view of the New Testament writers, things appointed by God to be done, as were circumcision and the sacrificial rites to the Jews.

Do we not by the continued use of “ordinance” convey to Baptism and the Lord’s Supper a kind of *legalistic* flavor? Is this better than employing the word “sacrament,” which in its original form conveyed the

notion of a "sacred vow," and in its modern meaning carries with it the notion of "conveying spiritual grace by means of physical acts," or as Alexander Campbell defined "ordinance," "A mode in which the grace of God acts on human nature." It looks as if we are between the Devil and the deep sea. If we use "ordinance," undoubtedly, we use a word which conveys notions of a *legalistic* flavour which we do not accept. If we use "sacrament" we are in danger of conveying the full Roman Catholic use of the word. But need this really be so? Is it not true that for over three hundred years the great Protestant churches have used the word "sacrament" and given it a less restricted flavor than the Roman Catholic usage? Why should not Baptists and Disciples so use it and cease the confusion which comes from their insisting on the use of the word "ordinance"? Their use of "ordinance" has largely been conditioned by their mistaken view that they were using the definitive Biblical word, in spite of the fact that the word is never used in the Bible for the things they have insisted on using it for.

What does the ordinary Protestant mean when he uses the word "sacrament"? He means Baptism and the Lord's Supper. Why, then, do we insist on calling these two things by a different name, thus making confusion? Or, is it that we refuse to accept that these two things convey spiritual grace? Is there no such grace in our continued observance of the Lord's Supper? Is there none in admission to the Church which comes through Baptism? True, we must have New Testament names for New Testament things; but there is no New Testament word for these two things *combined*. We are bound to seek a word *outside* the New Testament when we wish to speak of them together. Must we in this respect be different from other Churches? Why not use "sacrament," used by Christians everywhere since the second century, and even in its basic meaning, conveying a truth, that of the sacred oath? Do we not in Baptism yield to our Lord making Him an oath of allegiance? Do we not every time we "proclaim His death" in the Lord's Supper, renew this oath? This is to say nothing of the richer meanings which have gathered round the word "sacrament" during the course of the ages.

Arthur A. Azlein, minister of the Michigan Park Christian Church, Washington, D.C., has completed an interesting booklet on *Bethany Beach, Delaware*. Bethany Beach was established about 1900 as a summer conference center and resort for Disciples of Christ.

On May 9 the occasion of the dedication of the new Student Religion building at Texas Christian University, P. G. Wassenich will be among those to receive an honorary degree. On May 31 Mr. Wassenich will leave for three months of study and travel in the middle east and Europe.

AS WE GO TO PRESS

Conrad and Dorothy White announce the arrival on November 6, 1953 of their second daughter, Laura Ann. Mr. White is a member of the faculty of the American College, Tallakulam, Madura District, So. India. He graduated from the Disciples Divinity House in 1952 and is doing his service in India under the American Board of Commissioners for Foreign Missions.

At the installation of Travis A. White as president of Atlantic-Christian College, Wilson, N. C., on April 30, the Disciples Divinity House will be officially represented by Arthur A. Azlein, minister of the Michigan Park Christian Church, Washington, D. C.

At the dedication of the Religion center of Texas Christian University on May 9, the Disciples House will be officially represented by Mr. Dean Harrison, minister of the Rosemont Christian Church, Dallas, Texas.

The World Convention of Churches of Christ has inaugurated a study program through a number of committees distributed throughout the world. In northern Illinois a committee under the chairmanship of Dean W. B. Blakemore will formulate a report for the Toronto, 1955, convention on "The Place of Theology in the Life of the Church." Serving on this committee with Dr. Blakemore are B. F. Burns, minister Austin Blvd. Christian Church, Oak Park, Illinois; Jay Calhoun and Royal Humbert of the faculty of Eureka College, Eureka, Illinois; W. J. Jarman, minister University Place Christian Church, Champaign, Illinois; George C. Stuart, minister First Christian Church, Bloomington, Illinois; and Thomas Walmsley, student in the Disciples Divinity House. Some of the papers written by members of the committee preparatory to their report will be published in the *Scroll*.

Mr. and Mrs. Ian McCrae of Des Moines, Iowa announce the arrival of Bruce Robin on March 27, 1954.

THE SCROLL

The Journal of the Campbell Institute

CORRESPONDENCE ABOUT EVANSTON

with

A SUMMARY

by

HAROLD E. FEY

HOUSE NEWS

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The Dues of the Campbell Institute are \$2.00 per year, including subscription to the *Scroll*.

Correspondence, manuscripts, and membership dues should be sent to the address of the Campbell Institute which is 1156 East 57th St., Chicago 37, Illinois.

The Institute At Chicago

The Campbell Institute will hold an informal reception in the Common Room of the Disciples Divinity House, Wednesday, August 11, 1954, at 9:30 p. m. All Disciples in Chicago for the Ecumenical meeting are invited to attend.

The Institute At Miami

The Campbell Institute will hold two "midnight sessions" during the Assembly of the International Convention at Miami, Florida. The sessions will be held at 10 p. m. on the evenings of Tuesday and Wednesday, October 26 and 27, in the Hotel McAllister. The program will be announced in the October *Scroll* which will be off the press just before Convention time.

Living In An Ecumenical Age

Surely this "Ecumenical Age" of the mid-twentieth century is a great age in which to be alive if you are a Disciple of Christ. At the centre of our souls there is a love of Christian Unity. Above all else we yearn to do those things which promise great things for the unity of the church.

Never before in the 150 years of our existence as a brotherhood have there been so many opportunities to express this yearning.

When our movement began, the only avenue through which our forefathers could express themselves was the few thousand who formed a company with them. For fifty years they could find hardly anyone else. From 1850 onwards, Bible societies, the Sunday School Movement, Christian Endeavor, and a few other interdenominational movements gave them some scope for expression. With the turn of the century, the development of the Federal Council widened the opportunities. Each decade of this century has seen the development of organizations and movements which give us an increasing arena for carrying on our most beloved work.

On the eve of the Evanston Assembly, we Disciples of this generation should give thanks to God for the many ways in which we may work to fulfill our deepest desire. We should thank him that we were able to finance the magnificent *History of the Ecumenical Movement*, edited by S. C. Neill and Ruth Rouse, which has just been published. We should thank him that in ten years our local churches have increased their giving to the National Council from \$4800.00 to \$22,500.00, and their giving to the World Council from a few hundred dollars to over \$11,000.00. We should thank him for the opportunity to participate in the Evanston Assembly, and for scores of other ways of working which were denied our forefathers, and every generation earlier than our own. We should confess the inadequacy of our response so far, and commit ourselves anew to the opportunities ahead.

Thomas and Alexander Campbell lived and died finding only a few thousand who sought to work for the objectives which they cherished. The spirit of the times was such that the closest Alexander Campbell could come to reaching the mind of most men was through the medium of debate. Today we can join with millions and reach toward them through the media of council and conference.

Alexander Campbell may have been born ahead of his time, but those of us who are the heirs of his spirit and objectives live when time, ecumenically speaking, is reaching its fulness. The richness of ecumenical experience which Campbell was denied surges all around us. Even late in his life he must still often have felt like a lonely voice crying in the wilderness. We are surrounded by clouds of witnesses on behalf of the unity of the One Church. It is a great time in which to be alive for Disciples of Christ. There never has been a greater. Thanks be to God from every Disciple's heart for these days of bounty and widening opportunity to express our deepest desire.

W. B. B.

Preparing For Evanston

In the Spring, 1954, issue of the *Scroll* we printed a series of letters from our Disciple delegates to the Second Assembly of the World Council of Churches to be held at Northwestern University, Evanston, Illinois, August 15 to 31, 1954. In those letters our delegates mentioned a number of points on which they would appreciate guidance from their fellow Disciples. In reply, members of the Institute have responded in large numbers. Dr. Harold Fey, of the Christian Century Foundation, Chicago, was asked to read the responses and write a commentary. His commentary is given below, followed by all the letters which have been received on the topic of Evanston.

Our Mission At Evanston

HAROLD FEY, *Chicago, Illinois*

Taken together, these letters constitute a noteworthy cross-section of contemporary Disciple opinion. They reveal a basic commitment to Christ and the church, set against some uncertainty concerning the worth or validity of our contribution to the Christianization of our time. They demonstrate that only a minority retain the confidence of our fathers that Christian unity must come in a certain way, yet the desire to contribute to that unity remains strong. They show a profound concern to share more deeply in the ministry of Christ, yet nobody thinks this ministry is being adequately carried out and one even doubts whether the traditional churches (including ours) are really the best instrument for rendering Christ's ministry to persons in deepest need. They disclose a strong undercurrent of appreciation for the opportunity Disciples will have to share with the evangelical and orthodox churches of the world in the momentous fellowship of the Second Assembly, and too much of a sense of unworthiness in the face of that opportunity.

Collectively, these letters should make it clear to any reasonable mind that our Disciple delegates have a great deal to contribute at Evanston, not because we have already attained or are already perfect, but precisely for the opposite reason. It is to be hoped that our delegates will set timidity and false modesty aside, and will be ready to appear as fools for Christ's sake, if necessary, in demanding that the Second Assembly come forth with at least some of the answers we desperately seek, and come speaking honestly in plain and simple language which reveals rather than conceals the truth. For the answers we seek are also needed by others than ourselves, and the confusion and weakness of our churches are shared to some extent by all the others.

It is refreshing to see that a number of writers urge Disciple delegates to challenge the let-God-Do-it-alone view of some continental theologians. Such a challenge should be laid down on the ground that this school misrepresents the gospel, and not as American activism knocking a chip off the shoulder of European quietism. The hour is too late in history for new attempts to fence the truth of God with geographical boundaries.

Serious discussion of the main theme, "Christ the hope of the world," should lift the whole assembly to a level where localisms are subordinated to their proper places. The great challenge of the Second Assembly is to lift that theme up before the whole world, including all the churches, in a way that simply cannot be escaped or by-passed. If it is true, it is the greatest of all truths, and must urgently be pressed upon a world confronted by an incomparable peril. If Evanston adjourns without having that theme branded with a hot iron on the conscience of our time, the assembly had better never meet.

It is to be hoped that the doubts revealed by these letters concerning our particular formula for Christian union will not prevent our delegates from doing their best to advance this concern. Something can be done at Evanston in assisting the cooperative Christian processes of meeting human need together, of perfecting the work of the World Council and other agencies concerned with international and interracial peace, of making every valid lay vocation a form of Christian ministry, of mutual aid among the churches. But the most lasting service to Christian union and to the health of the ecumenical movement our delegates can render will be to make sure that this assembly does not adjourn before this inclusive purpose is set firmly in the heart of the World Council's pattern of continuing responsibility. Dr. C. C. Morrison has advanced reasons for believing that the council has been pushing this question to the periphery of its concerns. If that has been done, the trend should be reversed before the Second Assembly adjourns. If our delegation does nothing else than to resolve doubts on this matter and to lead the way to continuing and widening World Council work for Christian union it will have deserved the confidence which led to its appointment.

An important element in this process will be for our delegates to set themselves to the task of upholding the validity of the contribution to Christendom of "free church" or more specifically congregationalist churches, including our own. In spite of a good deal of evidence to the contrary, both within and without congregational groups, congregationalism is here to stay. It has a worthy contribution to make to the ecumenical movement and those of us who are of such churches should stand up and say so. It finds a wholeness and universality in the local church which no other form of church order finds, but which is clearly

seen in the New Testament. Even if we humbly acknowledge that we have not solved all the problems involved in churches working together, we can point to local churches which are in themselves whole and fully competent and united churches, churches which acknowledge Christ as their living head and which act as the living body of Christ.

And we can point to our continual witness to Christ through the Lord's Supper, from which no Christian is excluded, which is truly ecumenical. Here also we need not speak from weakness, but from achievement. Here we have not only words but an example to offer to the Second Assembly. Let us urge the World Council of Churches at Evanston to witness to Christ in one service of holy communion, even as our churches do every Sunday.

Correspondence About Evanston

Dear Dean Blakemore:

The proposed topics for the World Assembly may be divided into two classes so far as Disciples are concerned.

The first class consists of those issues which confront the Ecumenical Church, but for which Disciples have as much, but no more interest and responsibility than do other communions. In this group are such concerns as missions, evangelism, social justice, world peace, religious liberty, etc. We are obligated to make our proportionate contribution toward Christian progress in these fields.

The second class includes matters which have been a traditional concern to us. I refer especially to Christian Unity, and the related problems of the Ministry and Church Organization. Toward these issues we have more than an ordinary responsibility.

It seems that Disciples by and large have labored under the fallacy that in fellowshiping with unimmersed members in the church we are "giving up" something that is precious to us. Seldom is Christian Unity discussed among us for any length of time before some one says, "What will we have to give up if we are to have unity?" The question is often asked in a tone of alarm. The questioner sounds as if he feared there was a deep plot afoot somewhere to deprive him of his own personal baptism. As a matter of fact, all we will give up in such a church is the right to dictate to all the other members what they must do. Is this not a right that as Christians we ought to forego?

If we ever have a united world church it will have to make room for the various practices of Christians, but at the same time deny them the right to enforce these practices upon others. If as a communion we once take this stand we will be in a much more influential position

when we advocate unity in the Christian world.

I realize that complications will arise if this principle is applied among all churches, especially in respect to the ministry. It is no royal road to church union. There is no such road. It, however, does hold out hope of progress, something that adamant exclusiveness cannot promise.

In keeping with the more inclusive principle, let us favor a communion service at Evanston. We can give it our personal interpretation and others may do the same. If some insist upon a specifically ordained ministry in order to administer it, we should also accept that, at least in this instance. An Episcopal clergyman would not affect the interpretation we hold while it would validate the service for some others.

Let us look toward a freer church, with honest opportunity for the participation of all Christians.

Paul E. Becker, Norwalk, Iowa

To the Scroll:

I venture the following suggestions for Disciples of Christ delegates to the Assembly of the World Council of Churches.

1. From experience, it would seem of great value for Disciples of Christ delegates to meet before and frequently during the Assembly. Such meetings would provide needed fellowship for the group; an opportunity to understand together the issues discussed in the basic literature preparatory to the Assembly; opportunities to share in evaluating developments in the light of Disciples of Christ positions and contributions and; fill the need for seeking Divine guidance together as they individually and collectively participate in the Assembly.

2. In the realm of theology which, it seems, will loom large in the Assembly agenda, it would appear wise for Disciples of Christ delegates to view all theological issues seriously with sympathetic appreciation and understanding. However, they should follow Jesus Christ in teaching and in spirit as their first concern while giving the theological speculations of all his interpreters due consideration. They should keep in mind the clear and plain teachings of the New Testament as they deal with the more obscure passages around which a great amount of theological speculation evolves. That is to say, interpret the obscure by the clear teachings rather than the clear teachings by the difficult and obscure. If we would live courageously the teachings of Jesus that need little if any interpreting for even the simple of mind, light would come out of the experiences of Christian living upon the more difficult teachings.

3. Disciples of Christ delegates cannot escape bearing positive and urgent witness to Christian Unity and Christian Union wherever and whenever the opportunity arises. However, this Assembly will not likely be ready to give any major consideration to Unity and Union in a direct

manner. If the Assembly is a success in carrying out its purpose and mission there will be a great by-product of unity among Christians which will point toward union. The churches gathered in this Assembly need to strengthen the ties that bind them together in study and cooperative effort. They need, so it seems to me, to lay out some urgent and challenging programs, under God, for cooperative and concerted action around the world in social, economic and political fields. These churches need time to grow in understanding of each other, to develop mutual trust, to bind their hearts in love, and to share in a mighty mission of saving humanity from destruction. Unity and Union can come only when other conditions are met and fulfilled. If Christians work together at tasks fulfilling God's will the spirit of Christ will lead all of them and bind them to himself and to each other in Unity and Union.

4. In our tragic world of ignorance, fear, hunger, nakedness, confusion and frustration, I would hope that the Disciples of Christ delegates would help keep a great world vision before the Assembly. Above all, I would hope that they would strive earnestly to represent the mind, the heart and the spirit of Jesus Christ. It is more important that our delegates represent *our Lord* than it is that they represent *our plea*. They may not be identical. In this way, I feel, they will best represent the spirit of Disciples of Christ Christians.

R. B. Montgomery, Lexington, Ky.

Dear Dr. Blakemore,

It is with fear and trembling that we ordinary ministers venture to comment on the burning issues of Evanston. And yet, responsible churchmanship demands that we do so. It is a wonderful thing that the medium of the Scroll has been made available for that purpose.

I believe that it would be tragic for the World Council to arrest itself at the stage of Christian unity it now represents. The ecumenical goal should never be allowed to fade even if we Disciples singlehandedly have to keep it alive. A constant witness—a constant troubling of the denominational conscience, including our own—needs to be carried on. "Who knows whether we have not come to the kingdom for such a time as this?"

I believe it to be naive, if not worse, to plead for Christian unity without intending to budge. If we do not expect to budge, or cannot, then our witness for Christian unity actually has no more power than that of other denominations who would surely necessitate modifications of the prevailing customs of the Disciples on the ordinances and on polity. I would be willing to see some modifications at those points if the ecumenical cause demands it.

There appears to me to be some hope in the fact that the minimum creedal statement required by the World Council is not more—or very

much more—than the maximum tolerated by us Disciples. If it is enough for the rest of Christendom, I do not think it is too much for us. But I believe that efforts toward unity by demanding further conformity in theology are inherently futile, and I would probably resist a movement to integrate us Disciples in that manner.

Hunter Beckelhymer, Hiram, Ohio

Dear Editor:

Evanston is not in the first instance a conference on church union; it is rather a conference on our common witness to One Lord.

Evanston will not unite the denominations in one organic ecclesiastical structure but it may provide opportunity for denominations to be led together by their common Lord to deeper unity in Him.

Evanston will not press for denominational mergers, though on the side-lines denominations my wish to confer by twos and threes with a view to merging.

Evanston will not resolve theological differences, but it will provide an opportunity for diversities of gifts and of faith to be shared.

Evanston will not set up a militant super-Church (that idea was scuttled even before Amsterdam), but it should provide a time and place for the churches to map out ways of making their common witness in the future.

Evanston will not issue oracles on every world political issue, but it should provide a mountain-top from which Christian statesmen may re-affirm the spiritual principles requisite to the ultimate resolution of all world problems.

If these presuppositions concerning the nature of the World Council and the purpose of Evanston are true, then as Disciple delegates our preparation for Evanston should involve, fundamentally, these questions:

1. Where, in all humility, do Disciples believe the Lord intends them as part of His Church to go, to be and to do in the next six years and beyond?
2. What, then, do Disciples believe the Lord wills they do in common with other Communions—
in ministering to the suffering,
in bringing Hope to the despairing,
in reconciling the nations and races,
in exhorting on another,
in uniting His Body, the Church?
3. What place has our fellowship in the World Council of Churches in relation to these purposes? What structure is required? What staff and funds? What is our Disciples responsibility?

These ought to be central concerns. There will also be some “side-shows”, which must not be suppressed, but on the other hand should

not be allowed to detract from central concerns.

“Continental” versus “American” thought;

East versus West;

Missions versus ecumenical;

Protestantism versus Orthodoxy;

Unitarian versus Trinitarian constitutional statement;

“Free” Churches versus “established” Churches;

“Eschatology” versus “Liberalism”.

Some of these side issues, when examined, prove not to be issues at all—but that should come out in conversations around Evanston.

Nevertheless, Disciples must be ready to take an intelligent part in these conversations though, one hopes, not as prejudiced partisans.

The central issues, however, should claim our primary interest. When we have some answers, even provisional answers, to these questions, then we can get on with unfulfilled tasks which come to us through that measure of unity which has already been given, confident that in being good stewards of our present, perhaps lesser unity, we may be conditioned to receive even a greater degree of unity.

Robert Tobias, Indianapolis, Ind.

Dear Editor:

The comments of Disciple delegates to the World Council of Churches meeting at Evanston in the spring issue of the *Scroll* were most stimulating. I like particularly the attitude of Robert Tobias in his article which seemed to underline the fact that the delegates should be approaching Evanston as individual Christians from a particular background, to be sure, but seeking the truth with other Christians against the backdrop of the world stage, and then returning to discuss with the rest of us their findings.

Fundamentally, I believe that we Disciples must approach any such gathering with humility. We have much to learn and not too much about which to brag. I believe we are overly puffed up about our plea of “unity”. We cry unity, unity, as though by its cry we are indicting other people and at the same time holding up a basis for unity. We talk today in big terms about unity when so many of us are poor churchmen, poor theologians, and uninformed Biblicists. One of our virtues is in having learned a sociological process within the American context.

We do have concord in certain actions and programs, but we do not have unity within our own ranks. There is much individualism which reveals that our ministers are not thinking together, and in altogether too many cases, our laymen are not thinking. The Disciples will need to develop a discussing and religiously and Biblically-informed laity and resist the extreme professionalism creeping into the ranks of the

ministry. We could note with profit the discussions of our British brethren and their study of the ministry, even though this study was prompted by the other extreme.

Our own understanding of the Church, the role of the local congregation, our theology of membership in the church and the steps necessary for signifying that membership is vague and diluted at the present moment. We have excelled at congregationalism, but perhaps have lost sight of the mission and ministry of the congregation.

Such as this leads me to feel that our approach to the Council tables must be with humility and eagerness. We must stay close to the Church Ecumenical and labor to keep from growing theologically sterile either by way of legalism or by way of latitudinarianism.

At the same time, as churches in fellowship begin to join hands by function and approach the condition of unity, we need to be careful of "unity arrogance." This is the condition when a group of people band together to become "*The Church*," and by social pressure or law, make it difficult for the "sects" to breed, grow, and even to have fellowship with the larger church body. Some of our earlier leaders faced this sort of "official" Christianity and really destroyed unity to get liberty. For this reason, a federation or council of churches is better at this time than a tight union institutionally. We could easily get to a condition of "those who belong vs. those who don't." In conclusion, unity is not the issue at the present moment. We are unified whenever and wherever a person truly confesses Christ and seeks to do His will. We can cooperate in certain programs, but the main test now is fellowship and understanding which in turn should promote a healthy bit of introspection on the part of the Disciples.

To listen, study, and read the results of such conferences and come into contact with men of more universal sight will help counteract our American provincialism, help to make more relevant our preaching and programs, and indeed, allow us to be re-captured by the Gospel.

John E. McCaw, Des Moines, Iowa

Dear Barney:

One of my chief interests in the participation of our Disciple delegates to Evanston has to do with Section 1: Faith and Order: "Our Unity in Christ and our Disunity as Churches. Mr. Tobias has used language in his sketch of a "Framework for Study, Report and Action" (page 10, *The Scroll*, Vol. XLV, No. 4) which calls to my mind what I think may be a point at which our people could make an emphasis that needs to be made.

My remarks have to do with the paragraph beginning "An acute Faith and Order issue." The expressions that concern me are: "a remarkable measure of unity has been given in spite of differences," and "Will

Evanston 'show us the Lord' Who alone suffices to grant our unity?"

There is no desire to quarrel with the use of words. All of us who were at Lund share some responsibility in the development and tone of the Faith and Order topic. Many delegates, including some Disciples, I assume, are earnestly approaching Evanston in the solemn conviction that "a measure of unity has been given," and that God will "grant our unity" when he wills it, perhaps depending to some degree on our readiness.

As a Disciple I could use these phrases with meaning for myself, but I do not think it would be the same meaning which many Continental theologians would give them. It fails to make clear the fact that God would give a greater measure of unity, if we would take it. It fails to emphasize the belief of many, including myself, that what we do, how well we cultivate the seeds of the Kingdom, has a tremendous bearing on how much unity we have. It minimizes our responsibility and maximizes out of all proportion, what God can do in spite of us.

The church has heard the "other-worldly" message of some of her leaders with great profit, in the past three decades. But someone must make sure that dialectical theology, born in crisis, is not the only man-made weapon that is used in the battle against the forces of evil. Disciples can well speak to man's active and productive part, in God's program. There is danger that the novel (novel, to us! We seem often to be a few decades behind!), approach that is long since everyday language in several European theological circles, may be adopted wholesale, and that the witness of those who think the New Testament even teaches "activism" (that dreadful word!), may be too weak to be heard.

Rather than speaking of the unity which has been given, I think we had better witness for the unity which has been expressed. The trouble isn't with God—it is with man. And God isn't simply waiting for sinful man to give up, so that he can give us some unity. He must rather be wondering why we don't take the means at our disposal and do something for ourselves. Naturally, I think the New Testament teaches this, and (also naturally), I have the greatest respect and friendship for the churchmen of the world with whom I have discussed the matter face-to-face.

It is not a question of the irrelevance of the Continental view. It is a question of making sure that a full witness is made of all the experiences of Christian people, for the consideration of all.

Howard Elmo Short, Lexington, Ky.

Dear Friend Blakemore:

I have tried to follow, with as much care as I thought time would permit, discussions of the theme for the Evanston meeting as these

have come to my desk and especially through the CHRISTIAN CENTURY.

I believe it was Sir James Jeans who illustrated the duration of the Christian Era with reference to time as the last letter in a six letter word in a 500 page book with something over three hundred words to a page. If the time in which the Christian Gospel has been in the world is as short as this what right have theologians, more especially those of Europe, to despair of man and his part in the salvation of our world. It has often been repeated that thinkers (?) have been driven to the conclusion that man of himself can do nothing—the whole Christian hope lies in the doctrine of last things when God will do something about man and the world—by the fact of two world wars in one generation. Any Christian hope, they seem to hold, based on any idea of progress is denied by this example of man's almost utter sinfulness and failure to give himself to the constructive as over against the destructive. Is not this basing a whole theological structure—at least the eschatological part of it—on what has taken place in time over a duration of time infinitely less than the last letter of a six letter word of a five hundred page book.

The Disciples of Christ cannot accept any system of doctrine that thus negates man's effective participation and working with God in the redemptive processes—if it is a process, an idea which is probably rejected by most in favor of a redemptive "act" finished final and completed.

My second conclusion to date, and closely related, is that the Disciples of Christ have a witness to bear that the Word of God is not to be identified with a book though that book be the Holy Bible. It is not to be equated with any one act or group of acts in history which are completed and with no future acts or revelations to follow. In short we cannot conscientiously accept any doctrine of the Christian hope or system of doctrine which is a "closed" system not anticipating and looking toward God's future work with and through man.

I fully realize that my response, at least up to this point, is centered in doctrine. This is because what I have read seems to point to the possibility that doctrine will be at the center, or at least close to the center, of discussions at Evanston. Our delegates therefore must be ready to witness to their studied convictions in this area of consideration of the ecumenical church.

While we have given lip service to the idea of an empirical approach to Christian Unity we have in reality become a rather creedal communion. It may prove easier to erase written creeds on paper than unwritten creeds of prejudice!

While our delegates may well be assured of the following of a great

many of our people willing to make changes in practices concerning the Lord's Supper, Baptism and Creeds they may also be well assured that perhaps the great majority need a great deal of persuasion before they are ready to change anything for they also believe that they belong to the one true church and that church is the Brotherhood of Disciples of Christ.

This "doctrinal lag" in our Brotherhood need not, however, deter our delegates from witnessing more definitely in the name of those of us who would be willing to make large adjustments within the framework of a system that is open toward the future rather than closed to the future.

Please accept these studied thoughts of a country parson for what they may be worth.

Claude E. Cummins, Morganfield, Ky.

Dear Dean Blakemore:

Thank you for your request for a word about the Ecumenical Assembly in August. I would make three brief comments:

(1) Every Disciple should glory in this occasion to bring further prophetic criticism to bear on the sin of sectarian exclusiveness, which continues to cast its dark shadow across our denominations. And *Disciples* who have allowed themselves to be dragged into this shadow are under double judgement; for, as Hampton Adams rightly says, their primary mission is their "witness for the unity of the Church."

(2) We Disciples must go to Evanston, however, not merely to bear our historic witness effectively, but also in humility to learn and *to be transformed ourselves* by the ecumenical working of Christ's Spirit among us.

A distorted emphasis on "our historic witness" can land us squarely in the middle of denominationalism ourselves. In our sincere resolve to bear *our witness* we may become so obsessed with our own theological point of view that we will miss the opportunity for "cross-fertilization." Our concern for our historic mission, therefore, must be balanced by the greater concern for the unity of the truly catholic body of Christ.

W. A. Welsh asks a significant question: "How far are we prepared to go in order to achieve unity?" Personally, I believe that we should humbly remove to the periphery of our theological framework of reference any ecclesiastical patterns or theological beliefs which, because we have allowed them to become "fixations," are blocking the way to richer and fuller creative fellowship. The final meaning in the divine purpose would seem to be creative community or fellowship. To continue to cling to any structure of thought or behavior, therefore, which blocks the way to the fulfillment of this purpose, would seem to involve us in a sinful kind of separateness.

We need the humility which will enable us to transcend our present status, theologically and ecclesiastically, and find the larger oneness of the true catholicity. *Are we Disciples really willing to be transformed* in the process of ecumenical fellowship? Or will we also cling to outmoded church forms which are inadequate for the advancing church of God? Is our vision of unity sufficiently great that we can transcend *our own past* and rise to the challenge of the kind of unity which the new situation of our time demands?

(3) Several of our delegates obviously feel that even we Disciples have not yet achieved the goal of full mutual recognition, so far as our attitudes are concerned. It seems to me that the *next immediate goal* which the ecumenical fellowship should set for specific attainment is full and unqualified mutual recognition.

We Disciples can at least see to it that *we* no longer walk haltingly between full brotherly recognition, on the one hand, and an aristocratically denominational looking-down-the-nose kind of "tolerance" of other churches, on the other. This recognition must be *full, forthright and unqualified*. Then the vision of Faith and Order at Lund, 1952, will come one step nearer to realization, the vision of the time when all Christians shall recognize each other "as belonging fully to His Body."

The World Council is just a "council," to be sure. It would be truly farcical, however, if the Evanston Council made no further progress toward the union of churches. Let our delegates therefore make certain that they use Evanston as an occasion to press forward in the cause of full mutual recognition, as boldly and as effectively as opportunity affords.

Ralph G. Wilburn, Enid, Oklahoma

Dear Barney:

This is in reply to your suggestion that I comment on issues at the World Council Assembly. This is probably arriving too late. I am sorry. I have been out of town five weeks.

One is immediately struck by the relevance of the central issues to be discussed at Evanston for the Disciples. While we want our delegation to go representing both our tradition and our contemporary churches, the Disciples have so little to say about *Christian Unity* at the moment that we must go to Evanston to listen and learn, rather than to teach. We have no successful experience to offer. Even within our own fellowship we are badly divided and know not how to unite ourselves.

And in *evangelism*, the Disciples are not keeping up with the normal percentage of growth in the world. We have no significant experience in evangelizing our great cities, migrants, students, or other unevangelized areas of modern life. We must go to listen and learn.

The same thing might be said about each of the major areas covered

by the official preparatory papers for the Assembly, which I have just finished reading. Our delegation must go with some convictions about the importance of Biblical authority, of democratic procedures, of the imperative for unity. But the major need of our delegation is for prayer and humility.

After the Assembly our delegation must give major attention to communicating the Assembly findings and experiences both to ministers and laymen, and most of all the humility must be communicated, along with the convictions of our delegation, in such a way as to give the Disciples a new sense of ecumenical direction.

In one of the study papers there is a quotation from Richard Niebuhr commenting on the general dissatisfaction of younger clergymen today. One can see the signs of this everywhere—Methodists becoming Congregationalists, Baptists becoming Episcopalians, etc.—each thinking the field is greener (or riper for plucking) elsewhere. I am told that not a Disciple is graduating from Union Theological Seminary this spring. The students from our related colleges who went there three years ago have all joined other communions by graduation. And the number of Yale students, known personally to me, who have left the Disciples in the last four years is distressing to anyone concerned about the ability of the Disciples to maintain an educated ministry.

This dissatisfaction of younger clergy results in part from (1) the tepid pietism and over-organization which characterizes so much of Protestant church life today, (2) the professionalization of the ministry, as seen both in procedures and ambitions, (3) the feeling that younger ministers are not consulted or recognized (as on ecumenical questions, for example—although they are probably consulted as much as anyone else), and (4) the vulnerability and weakness of the free church position in the ecumenical movement, particularly theologically, but also in the use of the Bible. (At a moment when our historical position of Biblical authority for church unity is being widely discussed and proposed elsewhere, the Disciples, weak-kneed and ill-prepared at this moment, have little to say.)

Perhaps these “dissatisfactions of younger ministers” point to the areas of need where the Disciples need the leading and inspiration of the Evanston Assembly at this moment. For Evanston topics speak to these problems, as well as to the fundamental problems so evident in our own movement today, of the difficulty of the church to grapple with the great social problems of race discrimination, war, economic imperialism, and justice for subjugated peoples.

We must go and listen and learn with humility.

Parker Rossman, Indianapolis, Ind.

To the Scroll:

As a Disciple minister I feel that the issue that is uppermost in the minds of our people in regards to Evanston is Christian unity. Here in a small town we see quite clearly the evils of denominationalism. There is more feeling for unity among the various churches than can be put into operation because of denominational barriers. The mechanics, the separate materials, the conflicting meetings of conferences, synods, and conventions prevent the local churches of a community from working together as much as they would like.

It is often said that unity must begin at the grass roots, which is true. But the grass is already sprouting and would grow much more rapidly, except for heavy boards and other denominational debris which cover it up.

Rightly or wrongly, Disciples are looking to the World Council to help clear the debris so that the tiny plants of unity sprouting in our local communities will have a better chance to grow.

Disciples delegates, share in the theological discussion at Evanston, help us to learn and appreciate the other communions of the world, but above all, keep alive our plea for the unity of the Church.

Lewis G. Joachim, Clyde, Ohio

Dear Dean Blakemore:

Six far southside Chicago churches have just finished a series of seven meetings by way of preparation for Evanston. The issues we raised should be a part of the *Scroll's* concern.

Most laymen thought that our goal was physical church union based upon our agreements. Most of the preachers challenged the extent of the agreement and questioned the necessity of physical union if we are already so much one with each other as the laymen thought. There was a growing mood during the meetings, particularly when we got to the "racial and ethnic" topic, that our reason for being together was not to share our answers and seek for agreement among them, but to share our problems and seek for answers to them which none of us have. This was once stated thusly: the only basis for inter-church cooperation is our determination "to stay together" in order to accomplish our recognized oneness.

Bob Tobias is right. We do not come to compare, oppose, or synthesize—but to seek, to re-examine, to create a framework in which responsibilities can be fulfilled. It isn't just that the church "ought" to be one; it "must" be one in order to do its work. Artificial unions created simply for the sake of union are irrelevant; the need is for the church to consecrate itself to the accomplishment of its task. Union will follow as a natural consequence.

The "Disciple Plea" is irrelevant!!! The Disciples are not irrelevant;

only their "plea" is. It is not necessary for us to bring something distinctive to the World Council. Our contribution will be measured not by the imposition of our "truth" upon our backward neighbors, but by the extent to which we thrust ourselves into the effort to find answers to the church's many problems.

Dale Miller, Chicago, Illinois

Dear Dean Blakemore:

As chairman of the Ecumenical Relations Committee of the University Church of Disciples, Chicago, a committee whose responsibility has been that of assisting a local church in preparation for the Evanston Assembly, I should like to take the opportunity provided by *The Scroll* to, 1) communicate to our official Disciple delegates through this medium a partial account of the action of one local church in preparation for Evanston, 2) to comment briefly on some of the questions you have raised with the delegates, and 3) to respond to some of the statements and questions raised by the delegates in reply to your open letter directed to them. May I emphasize that all comments are my own, yet not without relation to the experience of this ecumenical interest manifested in my own local church.

Apart from local responsibilities relative to the Assembly because of our geographical location, the University Church has sought first to direct the attention of its members to the bibliographical materials available for reading and as bases for discussion preparatory to Evanston. In fact, the church has made much of this material available to all members. In addition to this, a series of forums was arranged for discussion of each of the six subthemes on the Assembly agenda. Each forum was under the direction of a competent leader who had made advanced preparation. During the forum series, the minister of the church, Dr. Irvin Lunger, related a series of sermons in the morning worship service to the themes discussed, thus implementing and giving more general preparation to the forum discussions. We are now in the process of **evaluating** these discussions and hope that we may provide some impressions arising from the discussions for our Disciple delegates in sufficient time for their use.

With reference to the questions raised in *The Scroll*, none of the issues seems more crucial than that of Religious Liberty. The frustration and chaos of the modern mind increase in relation to man's lack of freedom, religious or otherwise. While it may be argued that the Christian man is most free of all, he, too, is bound both within and beyond his institutional life, and is not guiltless and in conscience free. Other issues will want final resolution when man is not able to work in freedom toward such resolution.

While some contend that all issues are ultimately theological issues,

in the context of your question there are many of us who are very greatly concerned about the question of the Ministry. It is somewhat discouraging to find such little comment about this in the last issue of *The Scroll*.

The Disciples are not likely to let the issue of Christian Unity rest. Whether we agree or disagree with Dr. Morrison, he has done no one a disservice in this issue he has raised. Yet the Disciples may well be more realistic about this problem than they are inclined to be. Dr. Hampton Adams has given sage counsel on this point and his concern that we be patient is to be heeded. This, however, does not mean that our patience is to be equated with timidity and hesitation.

Your most intriguing question is that with reference to the communion service. The comment of Dr. Cook will be of interest to many, but I am sure you will welcome further comment which most of us will prefer to read than authorize.

In fulfillment of the third intention of this communication, only brief and random comments seem advisable. Mr. Finegan has asked some very pertinent questions. A reply to one question is, despite comparatively recent history, it does seem logical that Disciples and American Baptists should unite and following such a unity that Congregational-Christian Churches and Disciples-American Baptists could further unite in one body.

We have been reminded that the crux of Protestant theory and practice is the pluralism of data. Without attempting to take this statement too much out of its setting we are never more aware of this than when we begin to ask who can speak for Disciples. The greater the debate among the Disciples about the issues to be discussed in Evanston, the greater the possibility that our delegates may be confused as to what they can, in fact, say. On the other hand, we have consistently trusted such debate and we must continue to do so. Silence will be much more confusing.

Invariably the question of Christian Unity arises in the comments of the delegates. An Episcopalian friend of mine has observed that Disciples talk a great deal about Christian Unity but seem to have very little theology at the base of it. While the reply may be made that there is more theology at the base of such discussion among Disciples than may appear, the criticism is not without relevance.

We are aware of the criticisms that have been and are being directed against the meeting of the World Council of Churches in Evanston: it is too costly; it is meeting out of season, too soon after Amsterdam; it is not competent to face the crucial issues; or, it will avoid the crucial issues; insurmountable problems are faced; there are chasms and fissures in the World Council that will make Evanston an ecclesiastical and religious farce; etc. Disciples are aware that many problems will not be solved in Evanston, but as a whole they are confident that Evanston

will be more unitive than divisive, more creative than destructive, even as they are confident that they cannot in good faith stand apart from the effort represented there.

William N. Weaver, Chicago, Ill.

The Scroll:

Lest we get lost in our forest of "words", and entangled in our many brilliant ideas, let us hold fast to the one idea of the Disciples and our one reason for existing or going to Evanston, and that is: our *conviction* that *all Christians* ought to be *united around* the *person of Christ*. We are not likely to hit a target which we do not plainly see!!

John Ray Ewers, Babson Park, Florida

To the Scroll:

Christ the hope of the world is a theme both congenial and stimulating to Disciples. It is not our province to take a blue print for union to Evanston, but to express our unity and freedom in Christ with all who call Him Lord or God. We cannot make union any more than we can build the Kingdom of God. I am wary of pressures to this end. Let us not, however, be afraid to say this hope is for the here and now as well as for time to come. It has been so since the days of His flesh or we would not have Christians to consider last things. Our hope in Christ does not call for bandaged eyes as in Watts picture where one is afraid to look at the world but we in Christ can look at the world, see all and not be afraid. Christian hope is not something to put us to sleep, hibernating in the winter of our discontent, but to express itself in daring and sacrifice commensurate with the object of our hope. Here we do not just make a transfer of hope from our disillusionments as in progress where we thought we had the stuff of making new Edens but it is a transformation that comes when the Living Christ becomes our living hope. I can see in Evanston a greater Oxford and a greater Amsterdam. Stockholm in 1925 explored Life and Work, but it lacked depth. Lausanne in 1927 and subsequent conferences in its tradition explored Faith and Order in discussions eminently worthwhile, yet largely abstracted from the world and its bitter needs. Today tensions are more acute than ever before. Christianity as in the first century faces an alien and a hungry world. Life and death are set before us.

Amsterdam said God has revealed in Christ His purpose for the world. The great adventure of Evanston is to explore what this means in every area of life. If we come humbly, penitently, Evanston may even be a new Pentecost, exalting Christ, commanding fellowship, removing the things that can be shaken and giving us anew the Kingdom that cannot be shaken.

Roger T. Nooe, Nashville, Tenn.

Dear Editor:

In answer to the obligation of members of the Campbell Institute to respond to questions and comments of those who are to be our "official delegates" at the Evanston Conference, I write these comments.

The idea behind "What should Disciples be Saying at Evanston?" is good and stimulating, I note, to most of the "Official Delegates". I think it interesting to note however that from the opening statement of one who has purported to represent us on this matter of Unity as a Brotherhood for many years, Dr. Adams says in essence, "We must be disciplined to the fact that this is a closed question. All has been said that should be said on the matter, and certainly of all places, Evanston is not the place to talk of Christian Unity." In other words, "Lay off your suggestions or pressure to your Official Delegates on this Theme". Also, the last rather wordy summary from another who has purported to represent us in this matter of Christian Unity, lets the members of the Campbell Institute know that he has likewise made up his mind on this matter and that's that. The stimulation for me came in the willingness, almost eagerness I thought, behind the other "Official Delegates" statements for guidance as they go to this most important conference. I wonder if it is not in this open-mindedness and willingness to know the 'mind of the brotherhood' in this matter, that we will truly find, "Christ, the Hope of the World."

I believe, and I have conducted several church and ministerial surveys to support my belief, that many in our Brotherhood want to see some real steps taken in Christian Unity among Christians. We are recognizing in local and State Council work that we can have a sense of unity with others who "Believe and confess their faith in Jesus Christ as Lord and Saviour", and we're ready to take the step of saying the church consists of those who thus believe. Call it "Open membership" or "Ecumenical Membership" if you will, but our main concern is to see Christ's body united in full faith that the guidance of spirit and the truth of the New Testament will reveal the manner of baptism and it's mode to those who are willing (and who wants to baptize those by immersion who are not willing). Doctrinally and practically we ought to back up with practical demonstration the premise, "Where the Scriptures speak we speak and where they are silent we are silent!" and remember the scriptures can speak in a church with Presbyterian or Methodist or Baptist over the door as well as "Disciples of Christ" or Church of Christ-Independent" or 'Church of Christ-Non-Instrumental', or "Church of Christ-Cooperative". To Jack Finegan's and W. A. Welsh's question, "Would the Disciples of Christ today be willing to accept directly into full fellowship individual persons who are already members of these other churches?", I believe the answer is definitely

"Yes", to the great majority of Disciple ministers and a far greater majority of Disciple lay people.

I wish we were in a position to give some direction to "Official Delegates" but how without a representative State or National Convention (made up of delegates actually selected and actually speaking for churches and districts other than themselves), how can we have in essence, "Official Delegates"? One cannot help but ask, in what sense really are any "Official Delegates"—how can Dr. Welsh know he is ever (or any delegate) representing or misrepresenting Disciples of Christ at Evanston? I think the answer is he cannot as long as we are a body of people with so many heads and each head (individual or church) separated from the body or maybe the right phrase is, each head is on a different body.

God help you Brethren as "Official Delegates" at Evanston, but I cannot help but believe your greatest contribution will be to come to us with a way to "heal thyself Disciples of Thy wounds".

Joe R. Kennedy, Omaha, Nebraska

Dear Friends:

Here are your two "Iron Men" which traditionally I've been sending to Chicago since my mind runneth not to the contrary. Now let *The Scroll* continue to unroll its wisdom!

I have read the several communications in *The Scroll* regarding what our Disciple delegates should do or say at the coming Evanston Assembly of the World Council of Churches. I agree, in the main, with all of them. But I would like to add, with Mrs. Wyker, that our representatives do represent something—not a vacuum. And, while they cannot be too insistent upon urging our position on Christian Unity, at the same time they will need to be on their guard that the other "denominationally conscious" representatives of great "historic churches" do not attempt to put over some things repugnant to us, and other congregationally minded groups.

Emphasis has been placed upon the fact that the World Council of Churches is a "council", and, apparently not expected to do much but talk. However a council ought to give forth counsel which would make for progress.

Personally I hope our representatives will courteously seek for a united communion service. We had one such in old St. Mary's Church in Oxford, 1937, and it was an uplifting experience for all who participated, and all the communions represented there did participate including the Greek Orthodox Church.

I'm quite willing to trust the wisdom and discretion of our representatives.

F. W. Burnham, Richmond, Virginia

Dear Mr. Blakemore:

To my mind, our Disciple delegates can perhaps make surest preparation for Evanston by rethinking certain essential and provocative elements of our heritage. Undoubtedly, it seems to me, the more "Campbellite" we are at certain points the more richly we shall contribute to ecumenical councils!

For example, in the sessions on Faith and Order, if our delegates themselves hold to the Campbell's high doctrines of the church as the body of Christ and of the sacramental nature of Baptism and the Lord's Supper as real channels of grace, they will find themselves holding in the assembly a unique position of reconciliation and mediation between the two groups of "high" and "low" churchmen there, which, of course, must come together if there ever is to be a united church.

Moreover, on this problem of unity—so central to our Disciple thinking—and one which is evidently of deep concern to our delegates who are asking how we can bring our historic plea to bear in the situation so sharply defined by Dr. C. C. Morrison in his recent *Christian Century* article—our past speaks to the present in terms no less clear than pertinent and compelling. At the very beginning, Thomas Campbell unequivocally denounced schism as sin, denominationalism as a "horrid evil", and demanded a unity that is "constitutional", "Catholic", and "organic". Alexander Campbell bluntly confirmed that he envisioned no "inere federation of sects". At the same time, as a highly practical and realistic man, he knew that the denominations must first learn patiently and painfully to walk the long road of cooperation and mutual counsel before they are ready to run the last glorious mile to the goal of unity. Therefore, when the American Protestant Association was formed in 1842, he made some philosophical comments from which the World Council's advocates of ecumenicity can well take comfort and consolation:

"Half a loaf is better than no loaf at all. So let Protestant parties come together, shake hands, look at each other's warts and wens, until they become familiar with their mutual deformities and feel the need of mutual condolence and sympathy. It is good to come together in a friendly mood. To taste the sweets of one general meeting for one common end, may be a sort of prelibation of future union on principles more catholic than either Baptist or Protestant can yet appreciate."

When the Evangelical Alliance was founded in London in 1846, he hailed with enthusiasm this "great *initiatory* institution", in which he saw encouraging similarities to the little inter-denominational meeting called by his father at Washington, Pennsylvania in 1809; and he consistently rejoiced in all such assemblies as tending "to the cultivation

of that Christian and catholic spirit which must precede any union of Christians”.

Thus Disciple delegates may go into ecumenical discussions at Evanston well armored by both Dr. Morrison's urgent warnings and Alexander Campbell's counsel to patience.

I'd like to add a comment, too, on a topic not specifically listed in the *Spring Scroll* on Evanston's announced central theme, "Christ, the hope of the world," whose eschatological implications have so disturbed and even dismayed many segments of American Protestantism. Yet here, to my mind, we Disciples are peculiarly fitted by our tradition to make a significant contribution in the world assembly as a balancing factor between European theologians weighed down by a sense of man's utter sinfulness and by catastrophic visions of a Last Judgment and American churchmen who approach the whole subject of eschatology with either apathy or outright antagonism.

The eschatological emphasis can scarcely be denied in a movement whose chief organ for its first forty years was entitled *The Millennial Harbinger*. If we have tended to shy away from and perhaps be embarrassed by this element in our heritage, it is doubtless because we ourselves have confused the eschatology of our religious forbears with that of apocalyptic visionaries thronging the hilltops in white garments to await the wondrous spectacle of the Second Coming. Actually, Campbell's eschatology is one for which we need make no apology but, rather, one in which we may find fruitful challenge to our present thinking.

In 1830 Campbell adopted the name *The Millennial Harbinger* for his magazine in high hope that it might truly prove a "harbinger of better times" and in the firm belief that, from the "spirit of inquiry" abroad and the successes already attending the "ancient gospel", a "blissful revolution" was at hand which would bring "the amelioration of society" and "a new age" of purity and concord in the church—much as in 1900 another editor adopted the name *The Christian Century* for his paper to herald his conviction that the new-born century would indeed prove to be pre-eminently a Christian era. In the 1840s Campbell himself deplored the fanaticism and delusion of the Millerite premillennialists, and always he cautioned the wisdom of reticence in speculations concerning "last things". At the same time, his philosophy of history was rooted firmly in his eschatology. He preached a God Who works creatively and redemptively through history. He held a mature and complex view of the nature of man, equidistant from an Emersonian optimism or a Barthian pessimism, and he stressed man's active responsibility in the working of God's purpose in history. Campbell's eschatology, in turn, was rooted in his Christology. With him the

central question always was not "*what* do you believe?" but "on *Whom* do you believe?" Christ, Alpha and Omega, the one hope of the world. Here, surely, our delegates have rich content for Evanston.

Eva Jean Wrather, Nashville, Tenn.

Dear Dean Blakemore:

In response to the *Scroll's* invitation, I should like to speak to some of the questions and comments of those who will be our "official delegates" to the Evanston Assembly of the World Council of Churches.

1. The Disciples of Christ have always hoped for complete unity of Christians. It was not our original intention that we should ever become another "denomination." Many of our churches are *now* ready for an ecumenically united church; i.e., our churches in Japan, in the Philippines, and in India. The rest of us are now ready, at least, for a consideration of the implications of such a union.

2. A single communion service for the whole Evanston Assembly is highly desirable as symbolic evidence of our unity as Christians. A single communion service could be the point at which the ecumenical movement for a united church might begin.

3. If our Brotherhood should become a part of an ecumenically united church, we would have to reconsider our position on baptism. Many of our congregations already accept into full fellowship members of other communions who have been baptized in ways other than immersion. Many of us, perhaps most of us, are willing to accept into full fellowship individual persons who are members of other churches. Needless to say, we do now have persons within our Brotherhood of varied theological beliefs. The very spirit of the Disciples of Christ insists upon freedom of interpretation. The non-acceptance of creed leaves open the possibility of diversity of opinion.

4. The basis of union (Belief in Christ as God and Savior) we now accept—providing we are allowed freedom of interpretation as to what this means for each of us. It is merely a declaration of commitment. Hence, no change in the basis for union is now necessary.

In my opinion, the achievement of an ecumenically united church should be the main goal of the World Council of Churches. We may not be immediately ready for Christian unity but we never shall be until we begin seriously to consider it. The other theological and ethical concerns can be more easily discussed by members of an ecumenically united church than by members of a divided church.

Harold E. Ranton, Eureka, California

Dear Friend:

Whether we like it or not Evanston can be another McCarthy spectacle—a contest for standings rather than a searching for truth. If Disciples of Christ delegates are required to go to Evanston to "give the answers"

it would be better that they stay at home. I can think of no worse sin against the Universal Church of Christ than that of a church sending its delegates to Evanston with the opinion that they have all the answers. If the Disciples of Christ are to benefit from Evanston, our delegates must express our necessity for repentance and they must go to Evanston in readiness to represent us before God in repentance.

I am not speaking of a Uriah Heep like, false, piety. I am speaking of the honest recognition of the fact that in unity (as in all graces) we, too, are sinners. We have cried "unity", 'unity', when we have not been doing the works of unity. How in the name of heaven can we propose answers to the problems of world unity when we have such poor unity among ourselves? We who have said so much about unity for that reason should be the most ready to bow the knee to God in repentance for our sins of dis-unity.

What I am suggesting has been more ably said by Dr. Ronald Osborn in the 1953 Winter SCROLL. This should be required reading for all of our delegates.

The matter of baptism which seems to trouble all of our delegates does not seem to me to need to be such a monstrous dragon. I see no reason why Ecumenicity has to require uniformity of baptism. If in true Christian grace we are to love all God's children, baptized and unbaptized, why should forms of baptism deny us that privilege? I see no reason why we can't stick to our form of baptism without demanding that everybody else do as we do. If others want to become members of a working body, let them accept our form of baptism—and the same for us if we want to join the working fellowship of other churches.

I think Disciples of Christ should participate in any possible expression of Christian fellowship, and Christian fellowship will not take away freedom of faithfulness to Christ. Unity that denies by definition freedom to obligate oneself to Christ is surely a worthless unity. The one place where I would want our delegates to stand fast is on the position that Christians must not be coerced into uniformity. I would not give two hills of West Virginia beans for an Ecumenicity where all Christians agreed on everything. That would be no universal Church but rather a universal graveyard.

One way to cure a painful bunion on one's foot is to cut his leg off. This technique has been central with Disciples in dealing with the problems of the Universal Church. By our lack of organization and cooperation we have come close to saying that there is no Church beyond the local church. If we are serious about Ecumenicity, we will have to go along with some ecclesiastical organization.

I think we could go along with any attempt to express the Christian faith so long as that expression was not used as a test of fellowship. I hope we will have nothing to do with setting up any kind of test of

faith. Let us welcome all expressions of faith but let none of us try to confine faith for others.

Benton Roy Hanan, Morgantown, W. Va.

Dear Dr. Blakemore:

My contribution to the subject of the Disciples voice at Evanston will certainly be of small stature, due to my youth and inexperience. I am grateful for the opportunity, nevertheless to comment on the invitation of the Disciple delegates in the Spring issue of *The Scroll*.

In the first place I believe that our Disciple delegates would *all* be very well advised to correspond directly and personally, if at all possible, with Dr. William Robinson, who is by all odds the "dean" of Disciple participants in ecumenical experience. He is no little informed concerning the "aches and pains" of our own historic movement, as well. Finally, his scholarship standing is by no means restricted to our Brotherhood; in fact, it is better appreciated in the main *beyond* our narrow borders! And I would further wonder if, in the arrangements for the Disciples Study Conference on Ecumenical Issues, August 6-9, Dr. Robinson has been invited to take part? I hope that he has!

With regard to the five suggestions of the Committee of Publication for discussion, I see the Disciples issues at Evanston as follows:

1. As is suggested by Mr. Tobias' discerning illumination of the *entire* Evanston framework, why not stick to that selfsame framework, as well as with the Theme, rather than to "wool-gather" or insert other important issues (important to us, that is, but not important to the others, at least in so far as preliminary planning is concerned)? Certainly, here are enough issues, to give us all cause for repentance, examination, and possibly new vision. I am personally much indebted to Mr. Tobias' fine statement and challenging questions. Let's "stay with the ship".

2. As to theological issues, I find myself indebted to Dr. Hampton Adams' good judgment cautioning us from over-urging questions of Unity. This must be taken in view of the issue which is raised in no. 4 concerning the furthering of our own practice of open communion among others who have differences that will not permit them the luxury that we enjoy.

3. I think that we should not at this time be involved in any discussion of changing the basis of the World Council of Churches' union, the Belief in Christ as *God and Savior*, even though others would be more palatable to NCCUSA member-groups. The Trinitarian orientation, whatever we may think of it, is, after all representative of a vast host of Christian faithful. If the progress that has been made in ecumenical conversation and mutual service has been at all worthwhile up to this time on this basis, it is worth it to jeopardize what nearly a thousand years of church history has not been able to do?

4. Disciples should go prepared to share their appreciation of the practice of "open communion". But let us not promote or "pressurize". Besides, we need to learn more about the worship experience of the other Christian bodies, to better understand our own form, which is very lightly understood in most of our Communion, I feel. If so many still think of the Lord's Supper as merely a sort of "memorial" service of respect for a great personality, we can hardly commend such a thing as Communion!

5. With all due respect to the considered views of Dr. Morrison, I am afraid that we should not interject his discussion into World Council, unless the American Church representatives as a whole come to the conclusion that this is urgently needed for the subsequent consideration of Church delegates elsewhere. We should work very hard to deal with *Catholic* questions in all areas of discussion, within the framework of preliminary study.

I would hope that some of the issues raised by Dr. Finegan and W. A. Welsh could be taken up during the Disciples Study Conference on Ecumenical Issues, rather than at the World Council Assembly. Also, I would suggest that at the former meeting, the question of the Disciple view of the nature of the Church have serious concern for the discussion in the *Christian Evangelist* of the past months, concerning the relationship of the congregation to the denomination, and to the Church Universal. Surely we have some more "probing" to do here.?

J. Malcolm McCallum, Bakersfield, Calif.

Dear Dean Blakemore,

We Disciples of Christ have grown up here in the open Mid-west, without theological shoes or creedal liturgy. It is going to be hard to bind our spirits into "man made" creeds and make us sit up straight and recite doctrines we cannot stomach. Jesus never got used to Temple worship. Why should we?

L. L. Leftwich, Canton, Missouri

Dear Editor Blakemore,

Only in the interest of "democracy" do I venture to express my yet unsharpened thinking about the contribution possibly to be made by our chosen delegates at the Evanston Assembly, twenty-five of whose general sessions I anticipate attending.

Knowing some of these delegates personally, having known them in fact some forty years, I am prepared to believe that they will go to Evanston with humble and contrite hearts. Certainly it will ill become any delegate, Disciple or what-not, to approach this assembly with pride and arrogance. Each one should search his or her heart diligently from now until Evanston to ascertain whether the issues from that heart are living or dead. Surely, the traditional Disciple "plea" for unity is a

dead issue. There already exists an underlying foundation of oneness which too many refuse to recognize. It seems clear to my way of thinking that about the first thing Disciples should do would be to acknowledge as Brothers all who accept Christ as God and Savior.

Of course there should be an all-embracing Holy Communion service at Evanston. What matters it who is the ministrant? If each communicant will honestly examine himself that he might discern in the symbols the body and blood of his Lord, he will have an exacting spiritual exercise sufficiently demanding his concentration that secondary considerations will be relegated to their proper proportions.

Since we Disciples make Christ central in our scheme of thought it seems logical to me to suggest that we should have our delegates advocate in the Assembly what Christ stressed as primary and as secondary what he made secondary or even slighted. For instance, I cannot find where he was greatly concerned about church organization. Common sense should guide such a matter. On the other hand he thought so yearningly of winning the whole world to his Way that he made that "plea" the burden of his last words—one always puts his whole heart into his last words! There is a place to look for our right of way into the rich fields of unity—the expressed will of Christ, the Head of the Church.

The last word cannot be spoken, even by that concentrate of brilliance and dedication which will be Evanston. But perhaps we can achieve progress by this democratic phrase slinging. God grant we may!

Neal K. McGowan, San Francisco, Calif.

To the Scroll:

Christian unity presses for first consideration at Evanston, although invasion of the issue may divert attention to other important problems. A sense of impotence in the face of overwhelming social crisis—economic inequality, racial discrimination, organized vice, war—has impelled multiplied divisions into cooperative ventures. Ecumenical conferences have penitently confessed and deeply deplored a divided church, and have declared unsatisfactory any goal short of organic unity. The prayer of Jesus for oneness, the reproof by Paul of the sectarian spirit, and his effectual brief for unity in Ephesians 2, all show how far the church today is from its New Testament pattern of operation.

Christian unity involves directly religious liberty, since it cannot be imposed by decrees of councils; nor by legislative acts of assemblies; nor by exacted acquiescence in one particular system. On the other hand, "if the church is to be what Christ intended," denominational lines must disappear, not by forceful elimination but by friendly disregard. All had best come to Evanston—not to compare nor oppose, nor to synthesize—but to seek their common Lord and to re-examine their common witness—(Tobias), "disciplining themselves to be patient with

the assembly on the question of Christunity" (Adams); yet not shunning a frank facing of differences. Each group needs to will "to die, be dissolved, and sink into union with the Body of Christ at large.

Meanwhile the movement out of sectarianism that objectified its motive by itself assuming an undenominational status may need to "drop the pretense that we are not a denomination" (Stuart). But do we need to place ourselves obligingly among the denominations in order that with them we may come out of denominationalism? Why give up the position that all churches will need to take in any effective ecumenical church and thus do over again all that we have ever done toward Christian unity? We would not help the cause of unity by giving up "immersion, weekly communion, scriptural names, any creed but Christ, our congregational polity" (Welsh), or any other conviction; nor would any other individual or group help by so doing. All would need to concede loyalty to conviction as a condition of unity. Consideration of one another's convictions would be within the same circle of fellowship with better understanding and more likelihood of modification of our differences.

We had better hold on to any nonsectarian character we still have and aspire to more and more of it, saving ourselves from self-complacency, not by abandoning what we believe is a scriptural approach to unity, but by the spirit of self abnegation and meekness with which we approach others.

I conceive of the ecumenical church as a continous association of all Christians, stressing agreements, forbearing differences, in local units of worship and work together.

W. F. Bruce, Oklahoma City , Okla.

Dear Dean Blakemore:

Many of us who would like to pen advice to our Disciple delegates to Evanston perhaps have too little to say. Nevertheless, my primary concerns can be gathered about the following idea broken into three parts:

1. Our delegates do go representing us, by representing "our point of view." (as Mrs. J. D. Wyker says.) This will be true even if (or especially if) there is not a unanimity of opinion and concern among them. They will thus be demonstrating our point of view that Christian unity is not dependent upon conformity of opinoin.

2. The Council of Churches can be an expression of the essential unity of Christendom without becoming a united church. Christian unity does not necessarily demand a united church. True, this cannot be accomplished by avoiding or "soft-peddaling" the issues of Christian unity But is there not a possibility that the *confederation* of churches in the Council can come more nearly expressing our essential unity,

than could be accomplished by a *federation* of churches in a United Church?

3. Many Disciples are quick to say let us not stir up any theological debates at Evanston. However, it is a theological concern that sets us apart as a group ready to make a contribution. Freedom is a theological doctrine. Our point of view calls for a freedom of interpretation and then a recognition that some (or all) of our interpretations are incomplete or even false. It seems to me that the groups willing to participate in a Council must recognize this to some extent. Perhaps the next step is to achieve wider realization that orthodoxy and heterodoxy, conformity and non-conformity can exist side by side and not preclude Christian unity. This does not imply that they do have peaceful co-existence, but rather that they can if we will direct our efforts to pursuance of that goal.

Now, whether that adds anything or not, I feel better for having put it down. Thanks for the opportunity.

Jack V. Reeve, Greeley, Colorado

Dear Mr. Blakemore,

I am very much interested in the last issue of *The Scroll* and also in your letter pertaining to the same with your request for an answer embodying my personal suggestions concerning my own wishes as to desirable topics to be considered at the Evanston Assembly of the World Council of Churches in August.

In considering a topic for our approval, it would seem to me that first and foremost in our thought should be the words of Jesus on Love. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and thy neighbor as thyself."

This, of course, would involve most if not all the subjects appearing in the *Scroll* on page five by Jack Finegan, especially numbers 1 and 6.

Believing as I do that it is becoming increasingly evident that an ecumenical church in a united world will be necessary for human survival, I think almost any of the subjects suggested in *The Scroll* might have merit if considered in the light of this primary teaching of Jesus.

Charles R. Wakely, Chicago, Ill.

Dear Sir:

On the mount of transfiguration, Peter said to Jesus, "Master, it is well that we are here." Certainly this can be said by the Disciples as they come to Evanston. We can rejoice in the fact that representatives of some 161 churches of the world can sit together. We can rejoice in the unity which is expressed through the World Council. The Disciples may speak clearly and emphatically that the church should be one, that our disunity is tragic, that the glory of any denomination is a tarnished one compared to the glory to which Christ calls us in the One body.

However, I believe that the question of Christian unity is not the crucial one for the Second Assembly of the World Council. It is right that the question of the divisions of the church shall be considered under the sub-topic of Faith and Order. Each of the denominations and churches must come to bear witness to the truth which it has found. At the same time each must consider prayerfully, in the words of the Inductory Leaflet on the Faith and Order topic, "what are the elements in our own tradition, separating us from others, which can not be justified in the light of that judgment to come?" But the World Council is not an instrument through which all churches are to be joined in an organic union. Let us pray that with the guiding of the Holy Spirit it will lead to the day when our oneness may be expressed in the unity of the church. Let us pray that through our discussions, above all through our worship together, we may feel our oneness in Christ.

I believe that the crucial issue for the Evanston meeting concerns the ability of the Assembly to deal realistically, concretely, and helpfully with the main theme. Can the representatives of the churches of the world, sitting, talking, praying, working together bring a fresh proclamation of the good news that Christ is the hope of our world? Can there flow from the Assembly new inspiration into each of the churches that the churches may interpret to men the all-inclusive hope of Jesus Christ? Can the Assembly speak out of hope in Jesus Christ to guide the churches in social questions, international affairs, intergroup relations? Can the Assembly instill the hope of Jesus Christ within the churches to send them back with new fervor to their Mission of evangelism?

The difficulties of the theme have already been revealed in the preliminary discussions. But it is a noble task, in which the Disciples may share, to proclaim a basis for Christian hope, not shallow optimism or other-worldly escapism, but God's power and God's wisdom in our world.

Harry B. Adams, Carbondale, Illinois

Dear Barney:

The issues given in the Spring SCROLL were very challenging, both inwardly and outwardly. It is highly interesting and appropriate for churchmen to discuss churchmanship.

But I felt something missing. It was implied, even indispensable for the understanding of the various programs and problems listed. But nobody came right out and said it. I won't get it said in this letter, either, but I hope I can say something which will prompt someone more articulate to put it in the right words and to insert it into the right slot in the machinery of the conclave.

It has to do with the peculiarly personal dimension of Christian living. It has been called Christian character. Prof. John Knox in CHAPTERS IN A LIFE OF PAUL speaks of the "living memory" of Christ in the

church. It is that quality in the person of Jesus which has a unique and universal appeal, which sustains and constantly revitalizes our personal loyalty to Him, which first awakened within each of us as individuals a consciousness of a kind of life which gives meaning to the phrase "Christ the Hope of the World."

Whether viewed from eschatology or from history, life in Christ is qualitative. Does the church provide the optimum conditions for the growth of such life? This is the question asked by non-Christians, both those within our own Western sphere and those in the other half. Is the church acting as the body of Christ in this respect?

I know a child who has great spiritual needs, consciously felt. At Sunday school she is given the impression that perfect attendance and an ever-increasing amount of money in the offering are the two cardinal emphases of the church. Her teacher does not know her, listen to her, or reach her in any way which resembles a Christian relationship. This example can be multiplied. A vast proportion of people who live in the neighborhood of the visible church are asking, "What does the church actually do to people?" I believe that the church evades this question too often.

Or look at it this way. A lot of the issues listed in the April SCROLL could be translated back into the councils of the temple of the year 25 A.D. Political and institutional considerations are necessary, of course, and they have always been. Did it make any difference when Jesus came on the scene? This difference should emerge more prominently in what our representatives represent at Evanston. I believe that it will. Such enormous personal and intellectual gifts as our delegates have, guided by prayer, will be a fitting expression of the spirit of Christ.

Robert Preston, Topeka, Kansas

Dear Dr. Blakemore:

For what it is worth, here is my advice to our delegates to Evanston.

At the end of his article in the Scroll Robert Tobias says, "The world will expect some words of hope . . ." I fear that this is true—the world expects from the Church *words*, and all too often that is all it gets. But the world would like something more than words of hope; it would like to see deeds which inspire hope, and give substance to the words. There will be little hope in the words "We are united in Christ" if the world sees that, in fact, we are not united in Christ. There will be little assurance that Christ is the hope of the world—hope for the world's disunity, for instance—if the Church which speaks the word will not let Christ accomplish its own unity.

What should Disciples do at Evanston? I say, let them find and create as many opportunities as they can to express our unity and our

hope in deeds as well as in words. Let us cooperate with both Churches in every way possible. This cooperation in our Christian task will eventually disclose opportunities for union. When these opportunities come we should be ready to unite, not at any cost, but certainly at some cost. We can't expect the other fellow to pay the entire cost of unity. We ought to be willing to do quite a few of the things Mr. Welsh suggests in his letter for the sake of real unity in our Christian life and work.

Let Disciple delegates insist that Evanston speak to the world in deed as well as in word. The world will find its hope in what the Churches do at and after Evanston, much more than in what they say.

Lloyd V. Channels, Flint, Mich.

Dear Dr. Blakemore:

Thank you for prodding a closer look at the spring issue of the Scroll. It is the most stimulating discussion among us since the Drake Conference. Your editorial offer provides a new dimension to our preparation for Evanston.

Disciples of Christ are in the World Council, I take it, because of our pre-supposition that no matter how men divide the organization of Christian people the Church is one in divine initiative. That oneness is a "given" proportion and all communions grow in grace toward it. That we are among many in and around this Christian Council Table, talking Christianity across the street-level barriers which divide us, is a crucial fact. It high-lights another aspect of our given oneness—the hunger and thirst in varying communions for the righteousness our historic period requires of the church. We want to be together, intend to be together—for what?

Our representatives might well make their contribution to discussions by emphasizing Dr. Morrison's observation. It seems to me that Disciple thinking runs along the tides of communion, fellowship, brotherliness, empathy. The unity they might stress is something more generic than ecclesiastical similarity, whatever the advantages of one name, one polity, one heirarchy, one theology. We recognize that these man-made interpretations did and do divide the church. Would our Disciple experience, of liberty to build on the foundation, suggest a moral right to express ordination, organization, theology and manners as Christian fellowship see fit?

This presents a procedural approach to Christian unity: Councils at all levels and projects, particularly at the local church level, which bring members of the communions together in conscience and for significant Christian witness. Our movement to unify the church has something of this genius (not enough). We are joined as congregations by many procedural measures which transcend differences in local congregations and their independent expression of Christian conviction.

A procedural approach flows around two boulders which stem the tide of Christian union: the necessity of one organizational and ideological orthodoxy (purism); and the divine right of that unity to legislate for the whole church. Peter had to come to terms with this option at Joppa and Paul made the choice in going to the Gentiles. The church met this matter at Jerusalem Conference (Acts 15).

Thus, one man's response to your questions:

1. Christian unity is among the crucial issues because the world is to be brought to belief. And then there are other crucial issues because they are related to this pragmatic test.

2. The theological issue appears to be how we can accommodate ourselves, as churches, to each other in order that the world can see and feel our Christian witness to God in Christ as well as hear it—and believe.

3. The foundation, as stated, is one of the agreements, generic to all the communions. Let's not split it, fray it, confuse it over semantics.

4. The single communion service, however ordered, would provide each in his own way a channel to commune with God; through the profound memory of Jesus; as sacrificial of body and blood when God or men become the dividing line.

5. Let Disciple representatives think with their Assembly brethren on ethical and theological concerns, as a way of achieving those practical proposals to us that bring our members into larger sympathy and brotherhood with other Christians in other folds; faithful rather than fearful in stirring us to join anew in the conversion of the world; proposing accommodations or consolidations which appear feasible at this time and possible steps toward whatever unity God has in mind for differing men.

F. E. Zendt, Kansas City, Missouri

Dear Dr. Blakemore:

My concern about the Evanston meeting is that it should be patient while churches widely separated by centuries of history and difference of race become acquainted. It is particularly in the American tradition to want things that we want right now.

What I hope for is that we shall have some symbol of world unity among the non-Roman churches. Working together at something constructive promises more than debate, though it is clear that eventually we must come to some broad agreements on what Christianity is, even though we do not try to enforce uniformity.

The history of the church should warn us of the perils of a church unified as a political structure. My hope for the future is that the church may work out a unity that conserves brotherhood and that provides an effective means of carrying on the work that Jesus Christ gave

his followers to do.

It will be enough this year if we become aware of our problems, and that we set up some common enterprises of service that will make future meetings necessary.

O. F. Jordan, Park Ridge, Ill.

Dear Editor:

I cannot be as discouraged as some at the possible outcome of the Evanston Assembly of the World Council. There is the feeling that the theological theme has betrayed the ecumenical purpose of the world council; there is also the fear of the eschatological impact of the European churches. Both of these are obvious truths and if the Evanston Assembly were to be constituted by American churches I would have to share both disappointment and fear.

But we are dealing with people who have nothing in common with us so far as a way of living is concerned, people who have a centuries old tradition of theological dogmas to contend with; people who live under the shadow, if not within the compass of, the Iron Curtain. It seems to be necessary for us to find some common ground on which to approach ecumenicity and certainly the general theme is one of the most difficult that could be found.

There are terrific tensions implicit in Evanston and we need not expect anything more than a scratch on the surface. But if in our meeting we come to understand each other, the function of our respective churches, and achieve intellectual respect for opposing points of view, we will have walked far on the road leading to the ecumenical goal.

Our situation is not comparable to our National Council of Churches in its rapid acceptance by member denominations. There is a commonness to our economic, political, social and even religious life that made it possible for us to begin at a point of unity. Since this does not exist among the churches of America on the one hand and the churches of Asia, Africa and Europe on the other, we must begin at the point which is common to all—not Christian Unity but Christ, and Him the Hope of the World.

Obviously, there remains incalculable discussion and definition to take place before we will agree on the meaning of the Christian Hope. We can help our fellow Christians by sharing their testing of the New Faith which has evolved for them from the chaos of war.

In the meantime, ecumenicity continues on the practical level of relief and interchurch aid and its value must not be discounted. We are growing bonds of mutual trust and appreciation slowly and they will merge with our achievement at Evanston and beyond to become the foundation of the Ecumenical Church which shall come.

J. Robert Moffett, Alliance, Ohio

Book Notes

Reasonable Eschatology

William Robinson. *The Evanston Theme: Christ the Hope of the World*. St. Louis, The Bethany Press: 1954. 32 pp. \$0.35.

In recent weeks, the *Christian Century* has feared that at Evanston, rationality would be lost in "a theological cloud-bank of elpidological eschatology." The choice of Christian Hope as the theme for the World Council Assembly has re-introduced to contemporary Christians the long neglected ideas of "last things," "the general resurrection," "the last judgment," and the coming again." In a brilliant set of papers, Professor Robinson has dealt with each of these themes in a reasonable manner, and with no fogginess.

Disciples of Christ have always pleaded for reasonable doctrines, and Alexander Campbell produced a reasonable doctrine even of the millenium. In the Disciple tradition, Professor Robinson produces statements about eschatological topics. By reasonable, we do not mean "conforming to Reason," but "capable of being reasoned about." Like most Americans in recent years, Disciples have neglected eschatological topics. Evanston, therefore, catches us a little short on ideas. But William Robinson has succeeded in a few pages in stating just about what the majority of Disciples have been thinking on these topics—and even though it has been informally and casually rather than systematically done, Disciples have had ideas about the future and what can be hoped for in it. This little book therefore is must reading for all Disciples who are going to Evanston or who wish to be intelligent about the discussion which will take place there.

Exalting the Ministry

Perry Epler Gresham *Disciples of the High Calling*, St. Louis

The Bethany Press, 1954. 176 pp. \$2.50

Before he assumed the presidency of Bethany College, Dr. Gresham had already accomplished great eminence as a minister and preacher. His book on the high calling distills the wisdom which he gathered in more than twenty years as a pastor. The book also reveals, even though the author did not intend it, the self-discipline which made him a great minister. Dr. Gresham has never paraded his learning; the result has been that when eloquence has poured from his mouth or pen, and when nobility of ideas has characterized his mind, too many have felt that nothing but native ability was being exercised.

This is the kind of book which might have been called "The Romance of the Ministry," and there is a deeply romantic quality about it—the story of a man striving to be a faithful servant of the Christ, and achieving some fulfillment in the quest. But the more noble concept of

"Discipline" is truer to the romance here recorded.

The book can be used in any one of several ways. It is good advice to the seminary student. It is refreshment and new inspiration to any minister in mid-career. It is a delightful visit with Perry Gresham—and he is always good company.

Perhaps the greatest chapter is the one entitled, "The Fellowship of the Inadequate." Here the author deals with the inevitable experiences of ambition, failure, and personal crisis which come to every man who enters the ministry. The chapter is confessional, both for the author and the reader, and it is helpful confession, good for the soul.

Celebrating a Sesquicentennial

Rhodes Thompson (ed.), *Voices from Cane Ridge, St. Louis*

The Bethany Press, 1954 255 pp. \$3.00

In connection with the 150th anniversary of "The Last Will and Testament of the Springfield Presbytery," Rhodes Thompson has compiled and edited a useful book. It includes a history of the Cane Ridge Meetinghouse by the editor, a facsimile reprint of Barton Stone's autobiography, and twelve addresses which have been delivered at Cane Ridge since 1949 in connection with the Laymen's Retreat and the Annual Cane Ridge Meeting. The volume comprises both the history and the influence of "meetinghouse" and its adjacent grounds.

The addresses were delivered by A. W. Fortune, W. E. Garrison, Dwight E. Stevenson, A. W. Barkley, Edgar DeWitt Jones, P. H. Welshimer, L. N. D. Wells, E. T. Dahlberg, R. T. Nooe, H. A. Bosley, J. W. Hastings, and E. E. Snoddy. There is surprisingly little repetition despite the fact that the addresses were made at different times and to different audiences. Nearly all of them stress the theme of "unity." But all of them equally seem to stress a quality of "universality" which is prompted naturally by the largeness of mind which characterized Barton Stone. His lot may have been cast in pioneer Kentucky, but there was nothing local or provincial in the love he felt toward all mankind. Just as Stone's own mind was constantly ranging out to consider God's intentions for all of his children, so his commentators seem to have followed his great thoughts and received inspiration from the pioneer as they contemplate problems.

The volume is a worthy publication for honoring the great event of 1804 which it celebrates.

The Question Box

A reader sends the following question about an article in the Autumn, 1953, issue of the *Scroll*, reprinted in the *Christian-Evangelist* for March 24, 1954.

"Is it truly a New Testament doctrine that 'the ministry has no powers other than those given to it by the laity'? Is the ministry a creation of the church? Or in what sense is a minister 'God's man rather than the congregation's man'? And what does the doctrine that the minister has only those rights conferred by the laity do for persons engaged in other than a parish ministry, or for the prophetic word of the preacher?"

"Ministry" and "church" cannot be thought of apart from each other, but neither one creates the other; both come into existence together. Some of our Disciple problems arise because of our tendency to think of local congregations only as "church." If we were to follow this thought to its logical conclusion no man could be a minister unless he were pastor of a local congregation. Our YearBook reflects this ideology. In the listing of ministers, only pastors of local congregations (and chaplains) are listed without some kind of qualifying notation!

When the Disciples of Christ came into being they carried on a significant battle to recover the rights of local congregations which had been obscured in presbyterianism, episcopalianism and papalism. At many points we reacted into congregationalism. That is the doctrine that all power is ultimately lodged in local congregations. While at times, we affirm this extreme position verbally, our developing practice has recognized that besides local congregations, there are other units within our brotherhood which have rights that may not be transgressed. Certainly we recognize the rights of the prophetic individual. We have learned also that our agencies have some rights of their own, and appropriate powers.

Any congregation, in calling a minister, delegates to him the exercise of certain congregational powers and the duty to safeguard certain congregational rights. This relationship between local congregation and pastor must not intrude upon his own rights as an individual nor his rights as a member of a larger brotherhood.

In the largest sense, the powers which a minister exercises on behalf of a congregation or the larger brotherhood come to him by delegation from the totality of the congregation or the brotherhood in their lay aspects. No man should accept the call of a congregation if he discovers it would contradict his personal conscience or his duty to the larger church of Christ.

The main thrust of the original article was to assert that, contrary to our inherited and habitual ways of speech, we Disciples do make a distinction between clergy and laity. It was written with the conviction that if we are intellectually honest we will admit that we make the distinction in practice and reflect it in our speech. In the Winter issue of the *Scroll*, there will be an article which points out the error of extreme congregationalism, and seeks to indicate how we can

do justice to the rights of other parts of the church without intruding upon the rights of local congregations.

Beginning the Second Year of the New Scroll

With this issue, the Scroll begins its second year in the new format which has met with wide-spread approval, and the Institute begins its second year under the new business arrangements which have put the organization into the black. Eighteen months ago, the Institute faced serious problems of financing, and needed new procedures to regularize its business procedures. Dr. I. E. Lunger of Chicago served at that time as a co-ordinator of the various parts of our enterprise. In the midst of difficulties, it was decided to cut dues and subscription prices rather than raise them. All subscriptions were put on an "annual fiscal" basis. The first issue of the new *Scroll* was put out "on faith," but the immediate response assured the success of our first year's operation. During the past three weeks, the flood of subscription renewals reaching the office insures the second year of operation. Throughout the year, Dr. Lunger has continued to serve as a co-ordinator of the business aspects of the Institute. It is an office that is not listed in the by-laws, but the Institute believes in experimentation and in being functional. We are by no means the first organization that has developed offices when needed even though the offices are not listed constitutionally. Vigorous life nearly always outruns its explanations of itself.

Soon after the new venture was launched, the Disciples Divinity House purchased a new addressing system which is a vast improvement over previous procedures. The result has been a higher accuracy in mailing than formerly. There may still be a few discrepancies between the subscription list and the mailing list, but we believe they have been reduced to a minimum, and can be kept so in the future.

The new printers of the *Scroll* are Craw and Craw, a firm located at Oxford, Indiana. Despite the necessity of using correspondence with our printers we have been able to mail out our issues on schedule.

HOUSE NEWS

DISCIPLES DIVINITY HOUSE OF THE UNIVERSITY OF CHICAGO

W. B. Blakemore, *Dean*

Notes

Disciples House at Miami

The Disciples House will maintain a booth at the Miami Assembly of the International Convention, October 25-31, 1954.

Arrangements are being made for a Disciples House luncheon during the Convention. Opportunity to make reservations will be provided later.

The Disciples House and University Church will be hosts to a special conference on Ecumenical concerns during the first weekend in August. The conference will come between the two weeks of the Chicago Ecumenical Institute. During these events, the rooms of the House will be occupied by attendants at the conferences and institutes. Several rooms are still available during the last two weeks of August which is the period of the Evanston Assembly of the World Council. While most Disciples attending the Assembly will be living in Evanston, some have chosen to stay at the Disciples House; transportation back and forth to Evanston will probably be readily available.

Dean Blakemore and family will be in Chicago throughout the summer and look forward to seeing many friends who will be in Chicago for the Ecumenical gatherings. Dean Blakemore has served this spring as chairman of a sub-committee of the Chicago Area-Midwest World Council Assembly Committee to co-operate with the Chicago Art Institute on plans for the special exhibit of Religious Masterpieces which will be held in the Institute, July 15 to August 31, honoring the World Council of Churches.

The Disciples House will maintain an exhibit at the Illinois State Convention, Rock Island, Illinois, Sept. 19-22.

Mr. John R. Bean, who received his D. B. degree at the June 1954 Convocation will serve as Assistant to the Dean and Head Resident of the House, 1954-55. Mr. Bean will be pursuing advanced studies in the University of Chicago. A native of Arkansas, Mr. Bean came to the Disciples House three years ago following his graduation from George Pepperdine College. During 1952-53 he served as assistant to Mr. Benjamin F. Burns, minister, Austin Blvd. Christian Church, Oak Park, Illinois.

An Ordination Charge

W. B. BLAKEMORE

Dean, Disciples Divinity House, Chicago, Illinois
(Charge delivered at the ordination of John R. Bean,
Charlie J. Brown, David T. Kagiwada and Lindell L. Sawyers
in connection with the 1954 Convocation of the Disciples
Divinity House of the University of Chicago, 5:00 p. m.
Sunday, June 6, 1954, in University Church of Disciples of
Christ, Chicago, Illinois.)

The Apostle Paul lived in an age which, like our own, was both rich and broken. His age, like ours, was rich in cultural variety, but Greek was set against barbarian. Both ages are known as times of social differentiation; in his time bondsman was subservient to freeman, in our own there are nations of wealth and lands of poverty. In both ages, only a thin security holds in check a hundred national antagonisms. Both have been ages of deep religious passion. In Paul's time, Jew was set over against gentile. Our own is the day of the ideological battles.

Young Saul of Tarsus was a child of his age, and by the middle of his life, the brokenness in the midst of which he lived visited itself with fury upon his own soul. On the road to Damascus he was struck down, made dumb and blind, robbed of his energies. But in that experience there was also a Christ in whom "there can be neither Jew nor Greek, neither bond nor free, neither male nor female, for we are all one man in Christ Jesus."

It was for this reconciling Christ that Paul became an envoy, and in assuming the Christian ministry today you inherit his embassy. You go out as ambassadors of reconciliation into a rich and treacherous time, into a world struggling with its own brokenness and needing the healing of the Christ. The task ahead of you is that of working on behalf of a kingdom within which men have become reconciled to themselves, to each other, to the world in which their lot is cast, and to the God who made all things. You, therefore, take upon yourselves the most difficult and delicate task to which a man can ever set his hand.

The difficulty of the task means that you must seek every resource of strength—intellectual, moral, and physical—that can be available to you. You must be daring enough to command what you need in order to do your task, for you are to be envoys of no mean domain, but of the King of Kings, and Lord of Lords. Having gained knowledge, you must enhance it by unending study. Having gained moral power, you must cultivate it by companioning only with goodness, avoiding the infections of moral disease even while you must labor in the midst of it. By

obedience to the laws of health, you must guard your strength and spirit for every test and trial.

The delicacy of the task will require of you the utmost in patience, tact, and diplomacy. While you will occasionally see the miracle of the swift healing of brokenness, you will more normally be working for a community that advances slowly and always precariously, the consummation of which lies beyond your own life span.

Perhaps more than all else you will need the strengthening memories of the best communities that you have so far experienced as you move forward with the Christian message of reconciliation. Let your minds be filled then with the recollection of the best companionships you have known—of the tenderness of family, of the zest for learning in your schools, of the growing and deepening discovery of each other that has been yours in these past three years of study together.

As Ambassadors of Christ, you are to go out seeking to make with men the treaty on God's behalf for which he yearns. Working together with Him therefore, we speak with the words of the apostle, "entreating that ye receive not the grace of God in vain, for he saith, At an acceptable time I hearken unto thee, and in a day of salvation did I succor thee; behold, now is the acceptable time, behold, now is the day of salvation."

ACCEPTANCE OF THE CHARGE OF ORDINATION

It takes a great deal of daring, and perhaps no small measure of bluffing, for me to say that I am called to the Christian ministry. The forces of egoism, pride, and ambition are very strong; and those strange, wierd powers that work for kindness and love are often very weak. Apathy and inertia—the two greatest sins of the modern minister—render impotent the capacity to create and redeem. I must confess that I fully share in all those sins which befall an enfeebled and despairing humanity. And yet, in a way that is beyond my own knowing, I know that I am called. What is the source of my calling.

In the first place, I am called to the Christian ministry through an encounter with the needs and hopes of my fellow men. I am called when I hear the still, sad voice of humanity yearning and thirsting for righteousness. I am called to selfless service when I hear the tired, the poor, the huddled masses begging for justice, for freedom, for strength, for daily bread. I am constrained to work with those who love the good earth and who work for its perfection. I am called to join those who have faith that love is stronger than hate. I am called to worship with those who believe that forgiveness will heal the brokenness of life, and that confession is the first step toward the abundant living. I am called to the ministry by those who are overwhelmed by the mystery of life itself; and I would place my fate with that beloved

group who find the answer to the enigmas of existence in a full commitment to the God who was revealed in Jesus Christ.

There is a passage of scripture that has always influenced my choice of vocation. A frail and fickle Israel were entering into their promised land, when, with the suddenness of thunder, they were confronted with a stern demand: "Choose ye this day whom ye will serve." This promised land is most adequately to be understood as the home of those who live by the revelation found in Jesus Christ. Now the call to the Christian ministry comes from one's fellowmen, to be sure. But, in the second place, and more directly, it comes from God. The demand is still the same: "Choose ye this day whom ye will serve." When I accept this calling, I pledge myself to do His will, and not my own. I resolve to preach His word, and not my own. If I judge others for their sins, I pray that I shall be judged also. For I can say truly and with sincerity that, for me, there is no meaning to be found where there is no submission to the will of God; there is no salvation where there is no logos; there is no healing and no acceptance where there is no beloved church. But where God reigns and is served, there I find new songs of joy and tenderness. I find the strengthening of weak knees, the lifting of bowed heads, the raising of eyes in hope.

Therefore, I choose this day whom I will serve—and I will feed His sheep. I have experienced the despair of a humanity that serves no God. In the revelation of our Lord, I have come to know an answer to our despair and a basis for a new hope. I will work for this new heaven and this new earth because I have seen this vision of a *new* humanity. I have seen it in the face of Jesus Christ. I have seen it in His church..

To this vision I pledge my whole allegiance. By the grace of God, and with the sustaining power bestowed upon me by His people, I accept this ordination to His service.

John R. Bean

ORDINATION RESPONSE

I understand that I am being ordained to Christian ministry. This, I take it, means that I am not being ordained to the service of the institutional church or to the service of any denomination; but rather that I am being ordained to the responsibility of giving practical expression to the redemptive mission of Jesus Christ: "To preach the gospel to the poor, to heal the broken-hearted, to proclaim deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." I thus commit myself to the task of a here-and-now redemption of men, as well as to the coming of a day when things will not be so unevenly divided, when there will be love enough and justice enough to make life bearable,

if not full, for all men. I will thus endeavor to create by proclamation and by personal influence those conditions which are most favorable to the exercise of God's judgment, forgiveness and love; and to stand actively opposed to all institutions, practices, and attitudes that, implicitly or explicitly, deny the fundamental right of every man to live his life richly and fully.

My decision to enter this high calling of the Christian ministry is clear; however, I, like all men, have known and will know uncertainty and disorientation. As Jesus knew the temptation to lesser goods and to irresponsible action, so the minister, acutely aware of his human nature and confronted by situations that demand a magic wand instead of his homemade tools, knows indecision, despair, and temptation to irresponsibility. But sustained by a power not his own, drawn in part from years of study and struggle, and from the sustaining fellowship with others of deep concern, the minister does not easily turn from the pursuit, however feebly, of his task. No man, having entered upon responsible living turns back-easily, except he lose something so great that he loses all that he is.

Charlie J. Brown

ACCEPTANCE OF THE ORDINATION CHARGE

I am here to accept the charge of ordination to the Christian ministry. I do so on the basis of my personal commitment to the cause of Christ, but this commitment does not come merely because I, as an isolated individual, have chosen to do so. I have been supported by a community of resource. Specifically my home, my school, my church, and my friends. It was my home that sustained me in infancy when I was helpless to meet my own needs. It was my school that gave me nurture of mind and broadened my perspectives. It was my church that helped to put my experiences into right relationship, so that it began to make sense. It was my friends who shared with me in all these enterprises, taking me in and standing by me. Apart from these communities of resource, I could not have come to this place in which I now stand. I am here because of who you have been, parents, fellow students, and members of the churches.

That which I have experienced makes me aware of a source of goodness which is beyond me. This awareness has not come only in my joy, my success, and my hope, but also in my sorrow, my failures, and my despair. The full expression of this goodness is the story of the Gospel. My experiences can only point in a broken way to this fullness, and the message of the Gospel makes sense only because I have shared in this goodness.

I am not free of doubt; I am not free of confusion; I am not free

of despair; but I want to bear witness to that of which I know. It is a goodness which finds its source in the God of our Lord Jesus Christ. I want to bear witness to this goodness in a concrete way, because faith means nothing until I can indicate the economic, political, social, and personal demands which it makes. I think of this concreteness in terms of work in some local congregation, because that is where the people who have made these things possible carry on in everyday living. The Church, as it is seen in the local congregation is for us the symbol of the living community of resource which takes us in for who we are, sinners and saints alike, sharing in our joy and sorrow, giving strength in our need, chastening us for our sins, and thus transforming us into vessels for God's activity. The Christian ministry has to do with this kind of enterprise. It is a ministry which involves judgment as well as healing. It is to this task that I commit my energies, talents, vision, and life.

David T. Kagiwada

ORDINATION RESPONSE

I have heard the charge which has been delivered to me as a candidate for the Christian ministry, and I accept that charge, and, God helping me, will seek to fulfill it throughout my ministry .

As I enter upon this Christian ministry, it is with the consciousness that I am carrying forward *your* ministry. It is a deeply moving experience to stand before a congregation composed of parents, loved ones and friends, who have stood beside the path of my growing life and have given encouragement and support, who have directed me in the way that I should go, and have shielded me from many pitfalls along the way. Each of you is a part of me. Yet, each of you has seen me in a different aspect of my life. As I look into your faces, I begin to feel that I am many persons rather than one person.

Life is a many-sided thing. But this is a time for pulling together its many sides, and there is a unity to it all; for it all represents *one* pilgrimage of faith in search of truth and wholeness. In this quest of faith you have made great gifts to me—gifts of love, of support and encouragement, gifts of insight and wisdom, and of discipline. I cannot here enumerate all these gifts; but there are three principal sources of these gifts which I feel compelled to mention.

There is my home. From earliest childhood I was led into an acquaintance with God, and instructed in the truths of the Christian faith. In my home the Bible was the book given supreme importance. I was taught to read it and to respect it, and it has left an indelible mark on my life. It was doing its work of shaping my life even when I was resisting what it had to say to me. This acquaintance with,

and love for the Bible, is the priceless gift of my childhood, a gift whose value has been confirmed in later life, a gift which always will abide, part and parcel of my thought and outlook.

There was another influence in my home of incalculable importance, and that was the conviction, early instilled in me, that Christian faith was a thing for which I was personally responsible. That conviction has remained with me and has acted as the motive force behind this quest of faith.

The second main source of gifts to me has been the Church—the Church, in which I came to know and understand myself, and in which I learned to relate myself to others and their needs.

Lastly, there has been this university. What once seemed enemy to my faith, has, in the course of time, led me to a deeper understanding of that faith than I ever dreamed possible. And the university has increased my understanding of people whom I am to serve as a minister.

These are some of the gifts which you have given to my life—they are now a part of me, as you are a part of me—and these are the things which I seek to transmit to others throughout my ministry.

“You have not chosen me, but I have chosen you,” said the Master. I am deeply conscious of the truth of this statement of our Lord, for it has been God, working through *you*, which has brought me to this place.

Lindell L. Sawyers

The 1954 Convocation

Since all recipients of the *Scroll* and *House News* were sent copies of 1954 Convocation program a detailed report will not be given here.

The total of twelve D. B. degrees for the year was the largest in any year for the Disciples House. Special congratulations go to D. C. Pellett on the completion of the Ph. D. Degree. Dr. Pellett is on the faculty of the School of Religion, Butler University, Indianapolis, Indiana.

It was a great honor to the House to have Dr. Warner Muir of Des Moines, Iowa, deliver the Convocation address. Dr. Muir has, upon two occasions, taken Disciples House graduates onto his staff: Paul Kennedy, now of Ontario, California, who served as assistant to Dr. Muir in Seattle, and Ian McCrae who joined Dr. Muir at Wilshire Boulevard, Los Angeles, and moved with him to Des Moines. In both these instances, Dr. Muir employed these men “sight unseen” upon the recommendation of the House. Subsequently a third House graduate, Carl Robinson, has been called to the staff of University Christian Church, Des Moines, Iowa. Dr. Muir has also been instrumental in guiding several students to the House for their graduate training.

The "New Look" In The Office

Remodelling and modernization of office equipment at the Disciples House has recently been completed. The door connecting the business office and the Dean's office has been moved to the north end of the wall, virtually doubling the space available for the business office and making much more effective use of the space in the Dean's office. Desk high file cases in the business office accomodate the new Addressograph; new duplicating facilities and dictaphones have been added. As a result, all business features have been removed from the library and from the room adjacent to the foyer of the Chapel of the Holy Grail. The latter room is being converted for use exclusively as a small reception room for persons using the Chapel. The new arrangements are compact and centralized, making the work of the office more convenient and efficient.

June 14 to 17, the Federated Theological Schools at the University of Chicago were hosts to the American Theological Libraries Association. Disciples in attendance at the meetings included Lynn Pyatt, M. T. Hopper, L. S. C. Smythe, M. Searle Bates, S. J. England, J. E. McCaw, M. W. Jones, and R. B. Montgomery. Dean Blakemore conducted the worship service for the joint meeting of the Association, June 18, 1954.

As We Go To Press

The Disciples Divinity House luncheon during the Miami Assembly of the International Convention will be held at noon on Friday, October 25, at the Hotel Alcazar; the charge will be \$2.00 each. A reservation card is enclosed with this issue of the *House News*. All friends of the House are invited to attend this luncheon and to enjoy the great fellowship which those who have attended the House always experience when they get together.

Mr. and Mrs. Melvin Ray Schultz of Chicago, Illinois, announce the birth of Gregory William on June 18, 1954.

Mr. and Mrs. Howard Glen James of Elizabeth City, North Carolina, announce the arrival on June 26, 1954, of Howard Glen, II.

THE SCROLL

The Journal of the Campbell Institute

EVANSTON REPORTS AND COMMENTS

W. B. Blakemore

I. E. Lunger

H. L. Smith

F. D. Sawyer

I. W. Langston

THEOLOGY AND THE CHURCH

George C. Stuart

SERMONS

P. H. Beckelhymer

CHRIST'S CALL TO MISSION

F. W. Wiegmann

HOUSE NEWS

THE SCROLL, the Bulletin of the Campbell Institute, published quarterly in July, October, January, and April, in connection with *HOUSE NEWS* of the Disciples Divinity House of the University of Chicago.

The Campbell Institute, founded in 1896, is an association for ministers and laymen of the Disciples of Christ for the encouragement of scholarship, comradeship, and intelligent discipleship.

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Bulletins

With this issue of the *Scroll* we complete the Evanston Roundup. In the Spring issue, official delegates of our brotherhood addressed pertinent questions about ecumenical issues to members of the Campbell Institute. The summer issue contained their responses. In this issue the Accredited Visitors and Observers have their inning, reporting their major impressions of the World Council's Second Assembly.

As this is being written, planning for Post-Evanston work is reaching its climax. The *Christian Century*, in its September 22 issue has made available the Message, Reports and Resolutions of the Assembly. It is a great achievement to have these materials so quickly available for study in the churches. The Association for the Promotion of Christian Unity is lining up a roster of available speakers on Evanston, and will have other plans to be announced at Miami. The Church Federation of Greater Chicago through its Commission on Ecumenical Education is preparing a manual of Post Evanston study suggestions, resources and personnel, and is setting up an "Ecumenical Emphasis of the Month" to be recommended to ministers, lay and youth groups. Other local church federations will be announcing other plans. The World Council itself has a publishing program which will culminate in January with the appearance in book form of the official reports and a history of the Second Assembly written by James Hastings Nichols of the Federated Theological Faculty of the University of Chicago.

In this issue of the *Scroll* an article by George Stuart of Bloomington,

Indiana on the Place of Theology in the Church is the first of a series on that topic growing out of one of the study groups set up by the World Convention of Disciples of Christ for report to the Toronto, 1955, Convention. Mr. Stuart's view is distinctive and will probably meet considerable resistance from a large number of Disciples, but represents a Disciple appropriation of the neo-orthodox approach to theology.

Preaching from pulpits which influence college students is one of the most important kinds of preaching. Two sermons in this issue of the *Scroll* present Mr. Hunter Beckelhymer in his role of minister to the Hiram Church, Hiram, Ohio.

"Christ's Call to Mission" by F. W. Wiegmann was his presidential address before the Indiana Disciples' State Convention at Evansville, Indiana, May 16, 1954. It deals with the significant ecumenical problems of Mission and Unity in relationship to our own brotherhood.

Be Together—Stay Together—Grow Together

An Evaluation of the Evanston Assembly

W. B. BLAKEMORE, *Chicago*

By now it is widely and well known that the Second Assembly of the World Council of Churches, held in Evanston, Illinois, August 14 to 31, was important beyond any expectations and in unexpected ways. Contrary to the fears of many Americans, it was less like a philosophical society meeting and more like an American Convention than had been expected. But it was most of all like a World's Fair. By this it is not meant by any means that a commercial concern dominated the occasion, but it is meant that there was a wealth of unexpected variety present, that a very great deal of time had to be spent, and even considerable distances covered, to take advantage of numberless displays, meetings, conferences, celebrations, services and occasions of all sorts. The whole event spread out almost beyond one's grasp in many ways.

In comparing the Evanston Assembly to a World's Fair, I am suggesting that answering the question, "What did Evanston accomplish?" is like answering the question, "What did the 'Century of Progress' accomplish?" The answer can only be in each instance, "Many things, but the most important were spiritual."

The Great Witness

The Evanston Assembly had four facets—worship, personalities, great occasions, and intellectual encounter—each contributing to the total impact.

If any one word must be emphasized in reporting Evanston it is the

word "Witness." For those who had never before attended a World Council Assembly or other great ecumenical gathering the strongest impact of all was the spiritual strengthening that came from the revelation of the world-wide strength of Christianity and the eagerness with which so many had come thousands of miles to be together in common declarations of Christian faith. In the opening service of the Assembly, in its very first moments on Sunday morning, differences in creed, cult and costume became as nothing in the face of the sense of brotherhood as we sang and prayed together. Granted that many had come because they wanted to "see America," others because they wanted to discuss theology, still others because they had staff work to accomplish, there was one motive shared by all which alone could account for what was taking place—it was the desire to let fellow Christians hear it said by word of mouth that "I believe on the Lord Jesus Christ." In such a circumstance every Christian there felt his own faith strengthened, his own heart lifted by a power beyond himself as he recognized the Christian love for each other that was the dominant note of the whole Assembly period.

That witnessing toward each other has spiritual power beyond our expectations was tremendously confirmed by the Festival of Faith which drew over 125,000 to Soldiers' Field on the opening Sunday evening of the Assembly. Most of us probably take Paul's admonition, "Forsake not the gathering of yourselves together" to refer to congregational life. After the Festival of Faith we know that Christians must, once in a life time, at least, experience what can happen to them when they gather by the hundreds of thousands to be with each other. Time and again in Evanston, the desire to be part of a common Christian witness swelled attendance far beyond expectation. Evanston women who prepared a reception for two thousand found themselves valiantly entertaining five thousand of their Christian sisters. No one expected, especially after the humid heat set in, that McGaw Hall's bleachers would be sold out to the rafters every time the doors were opened to the public. The great throng at Ravinia Park for the symphony concert of sacred music, the multitude on Deering Meadow to hear the President of the United States, the packed crowd for the final service of the Assembly and their long-lingering together for friendly greeting and conversation in the last moments of meeting, all bore evidence of the scope and depth of Christian commitment that was seeking, through the Assembly, to make itself known.

It can only be surmised to what extent the whole occasion was more encouraging to our guests than to Americans. Perhaps no public figure in American history has done more for the Christian cause than Eisenhower did by visiting the Assembly in the way he did. It was quickly obvious

that he had come not to fulfill the obligations of public office but to speak from his heart on behalf of Jesus Christ, and in doing so to identify himself with his hearers by mentioning his own church membership in one of the constituent bodies of the Assembly. You have to imagine yourself as a minority Christian from Hindustan, or a dark-skinned man from South Africa, or perhaps an Iron Curtain Christian who could not tell whether he was understood or misunderstood at Evanston, to realize the deep spiritual meaning of hearing the head of the American state speak as Mr. Eisenhower did.

Thus through worship, superb occasions, and great personalities men were seeking to make manifest the glory of God.

The Grandeur of the Human Side of Evanston

Everyone knows by now that the secular press and the facilities they use were taxed as if for an American political convention. The press soon discovered the "human interest" aspect of many Assembly personalities, and particularly of the co-Presidents. One reporter asked the Archbishop of Canterbury what the Presidents did at the Assembly. The archbishop replied, "We did precisely nothing and we did it exceedingly well." In a formal sense that is virtually true. The presidents did preside as needed, and skillfully. But as Bishop Berggrav jovially pointed out at the last session, the president's seats were so placed in McGaw Hall that no one bothered to count their votes even when the issue was close. But at an informal level the co-presidents did a tremendous work. They established the tone of the Assembly. No one could have expected those five men to be at all times and each in his own way both the epitome of congeniality and the personification of human dignity. Canterbury was always amiable and atwinkle. Oxnam, as ever, presided with the smoothness of silk and a clarity which kept the Assembly completely informed of where it was in the maze of its business. Athenagoras succeeded in the heavy task of reminding the Assembly that its tradition in one of two *thousand* years's standing.

But the most glorious figures were the two who had known the worst. Boegner of Protestant France who had guided his people through the grim years of occupation had a word for any child he encountered—and that tall man stood up straight to talk to little children in such a communicative full-statured way that they responded by standing up straight to talk to him, and became the taller for it. Berggrav of Norway who faced Quisling and from his prison cell out-countenanced Hitler proved to be a small man with an unending source of casual good humor. A simple profundity in analysis of this world's woes and the relevance of Christian hope made his the one speech which brought a schedule-stopping ovation from the Assembly.

Four of five other personalities, by their speeches or work, became of primary importance, notably Charles Malik of Lebanon, Charles Taft and Irwin Miller of America, the youth representative who was Mr. Phillip Potter of Haiti, H. G. Jacob of Germany who brought the most authoritative of the reports on Christianity behind the Iron Curtain, Bishop Newbigin of the Church of South India, and G. K. A. Bell, Bishop of Chichester. And all of us knew the tremendous out pouring of energy and inspiration from Visser t'Hooft and Bilheimer to their staff that kept the wheels rolling.

A New Organ Within the Council

Some of the finest addresses were part of the Accredited Visitors' Program which began as a sort of "side-show" but soon rose to a stature which gave it a vital function within the Council; its meetings rivalled those of the main Assembly in interest and certainly complemented them. The Accredited Visitors' Program was set up to give the visitors something to do while the "official delegates" were in committee. The program was one of addresses, questions, and discussion. There was one great difference between the Accredited Visitors' responsibilities and those of the delegates. The latter had to come to as much agreement as possible. Therefore they tended to avoid, if at all possible, points of serious disagreement. The Accredited Visitors did not have to reach any conclusions; therefore they asked the most ticklish questions and discussed the touchiest issues without hesitation. The result was a prophetic facing of differences and an amazing frankness accompanied by the discovery that within the context of a Christian intention to "stay together," the sharpest differences in viewpoint could be revealed without disrupting the fellowship.

It was in the Accredited Visitors' Program that Alan Paton, author of *Cry the Beloved Country*, and C. D. Brink, executive secretary of the Council of Dutch Reformed Churches of South Africa, sat at the same table for a discussion of *apartheid*, surely the most explosive single issue in Christendom today. It was also on that program that three men appeared to present without equivocation the meanings of three diverse approaches to the Christian church: the "confessional" approach which finds the bond of unity in dogma, the "orthodox" approach which finds it in tradition, and the "free church" approach which finds it in the creative spirit. There was something both disillusioning and deeply satisfying about that program. It revealed how far, far ahead lies the goal of structural unity for the church; but it revealed also that at last, after centuries when it has been otherwise, there is a single forum from which the most diverse Christian viewpoints may address each other.

The Basic Work of the Assembly

It was ultimately at the level of intellectual encounter that the richest

work was accomplished by the Evanston Assembly. It is a mistake to judge Evanston in terms of the "area of agreement" reached. It is much more valid to judge it in terms of the "scope of topics discussed" and the "range of viewpoints shared."

What Christianity needs for her day-to-day progress is not so much a common creed as common teachings. Let us put it this way. The world-wide solidarity of Christianity depends not only on the unity of faith to which Evanston gave such great witness, but a wide-spread sharing of ideas on a great variety of topics. From one point of view the intellectual task of Christianity is to get its faith stated in terms of One Great Idea which reflects the gospel facts. From another point of view the problem is to develop a wide-range of Christian discussion on many issues in which Japanese, Indonesians, Africans, Latin and North Americans, Europeans and others can share. Even if we cannot reach full agreement on these many topics we can at least understand why we disagree.

If there is to be Christian unity we must have some hope that what we teach from American pulpits and in our Sunday schools will not be in gross contradiction with what is taught by Indian or African or French or Lebanese pulpits and church schools. In other words we must go through the long and laborious development of a Christian culture in which we all share together. We have to strive for a unity in the mind of Christ by discussing together a hundred different topics. It was in this area that Evanston made the greatest strides on behalf of the Christian cause. While the Assembly was in session nearly ten tons of mimeograph paper were used! More than that will be consumed in publishing the results of the Assembly. But the fruit of Evanston does not depend on the reading of all this material by all Christians. It does depend upon this material having its due influence upon all sorts of material that the Christian laity read: upon Sunday school literature, devotional literature, upon sermons, and the lectures in ministers' classes. It depends somewhat upon a fairly wide-spread study in local church groups of "the Evanston topics." But it depends more upon the diffusion of the accumulated thoughts of a world conference into all sorts of channels of literary, oral, dramatic, and ritual communication. It is a mark of the alertness and modernity of the Council that even within itself, for purposes of reporting its own activities to its members, the Council used papers, addresses, the stage, audio-visual techniques, and the chancel.

A Few Question Marks

After all that has been said, it is obvious that some points of criticism which now follow cannot be considered "crucial." One event demonstrates how difficult understanding and communication may be. By virtue of misunderstanding a molehill became a mountain. The "State-

ment on the Main Theme" contained some phrases relative to the ultimate conversion of the Jews. Since the "Statement" has high publicity priorities, a majority felt, on public relations grounds, that these references should be deleted. There was no theological controversy involved. Unfortunately, one group evidently felt that the idea of the ultimate conversion of the Jews was being fundamentally attacked and strove to have the matter become a point of special study by the Central Committee. Such a resolution came before the Assembly with the signed support of a group that included some renowned theologians. The result was that the vote of a majority that this issue should not intrude itself in public statement and debate, and therefore into the press, was, by a minority, forced well into public view.

Another matter which may become of grave concern in the future is some evidence of a return to uncritical and irresponsible use of the Bible. At two important points this tendency was even glaringly evident. The first was in the very first address before the Assembly by Professor Edmund Schlink of Germany who has gained some notoriety as a rising young theologian influencing the ecumenical movement, particularly in its Faith and Order Sections. Dr. Schlink's opening address was an unrelieved apocalypticism which made highly literalistic use of the Book of Revelation. It should be said that this address was disappointing to most of Dr. Schlink's European colleagues, but it certainly meant that for Americans it still remains to be seen wherein Dr. Schlink does not herald a new dogmatism of a strangely literal kind.

The terminology of the Book of Revelation was heard often enough at Evanston, but frequently it was obviously being used by men coming from political situations out of which plain speech could not be used and who used the language of the writer of the Apocalypse exactly as he used it—to convey in cryptic terms what could not otherwise be said. Such a usage of apocalyptic language is valid, but not the "text-proofing" rigidity with it which Professor Schlink displayed.

Another instance of unfortunate use of biblical material in an Assembly address was made by a man who, by virtue of many other addresses before and after the Assembly increased the great esteem in which Christians everywhere are coming to hold him. Dr. D. T. Niles of Ceylon used a parable from Luke for the framework of an address on evangelism. The parable makes only the simple point that on behalf of the exercise of hospitality a true friend will, if he must, become obnoxiously persistent—even at midnight—to gain what he needs in order to be hospitable. Dr. Niles seized upon the word "midnight," dilated upon the twelve o'clock quality of our present world, and then tortured the parable's every word to discuss evangelism. The parable was treated as if

Jesus had intended it as an allegory.

The honor had been mine a week earlier to present Dr. Niles in the convocation at which he was awarded a Doctor of Divinity degree. There is no doubt that for both brilliance of analysis and zeal, Dr. Niles is at the forefront of Christian evangelism today. It was unfortunate that in this one instance his powers and devotion were clouded by an overstrained usage of biblical material.

One man who was not heard in formal address by the Assembly, but who several times distinguished himself by the cogency of comments in discussion, was the forty year old Dr. T. F. Torrance of Edinburgh. Dr. Torrance looks much younger by the way, and is a man of great charm and graciousness. He too is a young theologian of consummate scholarship who has influenced the Faith and Order element of the ecumenical movement. It is obvious however that so far his mind is taking on the formalism of continental theology, and is, in so far, somewhat blind to the shape it is taking. One could wish for Dr. Torrance a sustained contact with the more liberal mood on this side of the Atlantic where there is a healthy scepticism and a guarded reserve about the function of theology within the Christian enterprise even on the part of our finest theologians.

I have recently read an article by Torrance on the Atonement (Scottish Journal of Theology, Vol. 7, No. 3) in which there appears at the outset the assertion, "The Church is the Body of Christ—that is no mere figure but reality—and therefore the doctrine of the Church must be formulated in the closest connection with Christology . . ." The latter assertion is true, but a dogmatic insistence on treating metaphorical language literally is no defense of that truth. As Disciples pointed out in their *Response to Lund*, we cannot accept the literalistic identification of Christ and His Body made on p. 7 of the Lund report which leads to the assertion that "What has happened to Christ uniquely in His once and for all death and resurrection on our behalf, happens also to the Church in its way as His Body—so that the way of Christ is the way of His Body." This kind of statement in the Lund Report, Dr. Torrance accepts—at least at the present time. Here again is that uncritical usage of Scripture which, well before the higher criticism, Alexander Campbell taught us to avoid.

These matters are not, perhaps, straws in the wind. However, we have heard many an assurance that the theologism of the New Orthodoxy while it is "post-critical," has a full respect for and has properly assimilated what the critical approach to the Bible has taught us. Our credence in such an assertion is definitely strained when we see on the part of those whose minds have been dominantly shaped by the new theological trends such lapses into pre-critical handling of the Scriptures.

Eastern Orthodoxy

Two groups in the Assembly deserve special comment in this report: the Eastern Orthodox and the Disciples of Christ. Eastern Orthodoxy is probably no more complex ecclesiastically than congregationalism, but most of us have difficulty in distinguishing between metropolitans and archmandrites, and in understanding just how the various archbishops are related to each other and to the various patriarchs. Between themselves they no doubt feel variety enough, but vis-a-vis the rest of Christendom they sense their solidarity and do it with enough intelligence to know when they agree and when they do not agree with what is being said. One must at least give the orthodox credit for knowing when they are being lured to the abandonment of their patrimony and when to declare forcefully that they will no longer be lured. On two occasions, the Orthodox as a body, dissociated themselves from the findings of the Assembly: with respect to the "Statement on the Main Theme," and with respect to the report of the Faith and Order Section. In connection with the latter the Orthodox declared their "Profound conviction that the Holy Orthodox Church alone has preserved in full and intact 'the faith once delivered unto the saints.'" The Orthodox too like to take literally the notion that the Church is the Body of Christ. They therefore reject the notion that the Church could be affected by human sin. "Therefore," they said, "we cannot speak of the repentance of the Church which is intrinsically holy and unerring." If the literal identification of Church and the Body of Christ is to be accepted, it seems that the Orthodox have the best of the argument, and the call to repentance on the part of the church is a fallacious call for the church can have done no wrong.

Certainly the Orthodox stand at a great ecclesiastical distance from us and we from them. But respect for a spiritual vitality in what we have so often thought a decadent church began a generation ago with the emergence of men like Bulgakov and Berdaev. That respect continues when one sees the vivifying influence that church has upon men like Charles Malik of Lebanon, the lawyer Alivasatos of Athens, and the theologians of Greece and Konstantinidis of Istanbul. In general, the ecclesiastics of the East impress one as figureheads, symbols only, but what they symbolize provokes a rich spiritual and intellectual life in a fair number of the adherents of Orthodoxy.

The Disciples of Christ

The Disciples of Christ have found many ways of exerting their influence within the Ecumenical Movement, and our contribution to it has not been negligible. I believe it can be shown that in proportion to our numbers we have done more than the average group within the Council. Our major contributions have been through certain literary ventures,

notably with Peter Ainslie's editorship of the *Christian Union Quarterly*, C. C. Morrison's daring enterprise with *Christendom* which became a forerunner of the *Ecumenical Review*, and more recently our subsidization of the *History of the Ecumenical Movement*. But it is also true that we have not yet found a sure way of making our contribution at the centre of the Movement, i.e., in the arena of the big ideas which give general direction to the Movement.

Apart from a layman, no Disciple was sought out to address the Assembly. We were not distinguished in debate, either in committee or on the main floor. Our delegates had specific and good suggestions to make here and there, but our influence was not central.

Yet it must be said that we had an excellent delegation, and changes in personnel would not likely have resulted in a more adequately vocal group. Our method of selecting delegates to ecumenical sessions leaves something to be desired. We have not had any continuity in our delegate representation through the years. What continuity we have had has not been by virtue of our method of selecting delegates. Our leading figure in ecumenical circles, W. E. Garrison, always gets there because he is called in as a consultant, and C. C. Morrison can always be a press representative at least. But even if we had the best method of selecting delegates we probably would not do so well as the Episcopalians who had as many laymen as ministers in their delegation. And our group would not have been any more adequate individually because those who were there were selected from among our best.

The failure of the Disciples to influence the ecumenical movement as we should is not a personal or individual failure. It is a corporate failure. Up until the time of Lund, I would have said that this general failure was our incapacity for theological discussion. Lund disproved that. There is nothing theologically naive about our *Response to Lund*, and there is every expectation that we will produce an equally sophisticated *Response to Evanston*. (There was nothing wrong theologically with our *Response to Amsterdam* either, but that was largely the work of one man, W. E. Garrison.) What is wrong is that together we Disciples have not yet become theologically mature with respect to our own experience of church and brotherhood. It is at this point that we would have something important to say in ecumenical circles if we knew how to say it. At this point we could help the World Council to a new appreciation of its own life and experience.

In one sense, Disciples must rejoice in the processes and procedures of the Council. Evanston was more democratic than our own International Convention has yet succeeded in becoming. It was, like our Convention, advisory to the churches, and filled with good advice to them.

Certainly the fellowship at no International Convention has ever surpassed the congeniality of Evanston. The Council is not hampered by rigid attitudes towards its structure, and sweeping constitutional changes were enacted at the second assembly. As a corporate body the Council is dynamic, growing, experimental in mood, and full of good cheer. As regards the practice of the Council, Disciples should feel gratified. What should bother them is that the Council has not yet found the adequate theory to undergird its present character, and until an adequate theory is found the present tendencies will be in jeopardy of distortion by inadequate theories.

Of course, it is just at this point that Disciples find themselves caught short. We have no adequate theory of our International Convention or of our life as a brotherhood. All we have is a theory of the local congregation. Everything else is, for us, extra-ecclesiastical. This is precisely the attitude and idea about itself that the World Council enunciated a few years ago through its Central Committee. The council has no standing as church, or even within the church. But there is no doubt that the Council is moving toward becoming church. It is already a channel of spiritual grace. Anyone who was at Evanston knows that the grace and blessing of God was poured out upon him. It has often happened to us in Convention also. But we have never succeeded in discovering the theology by which we can recognize in idea this undeniable churchliness which we experience in fact in Convention and in Council. We are at the stage where we will either:

- a. Succeed in recognizing that the kind of structure and life which our Convention and Council already have are truly valid ecclesiastically and thereby confirm their character for the future, or
- b. When the churchly character of the Council can no longer be denied, we will witness a rising insistence that it conform itself structurally to already existing notions of ecclesiastical organization.

If Disciples of Christ are not contributing to the World Council's understanding of itself, it is largely because they have not succeeded in clarifying their own ideas about themselves as a brotherhood, as something more than an amorphous cluster of local congregations. When we get our own ideas in this respect straightened out, we will have little difficulty in finding ways to get them expressed at the centre of ecumenical thinking.

l'Envoi

At the opening service and at the Festival of Faith, it was obvious that Christians by the hundred thousand were giving expression to the desire to be together. It was this desire that had brought Lausanne,

Stockholm, Oxford and Edinburgh, and finally the World Council into existence. Already at Amsterdam the desire to be together had grown into the intention to stay together, and at Evanston the durability of that intention was obvious. At Evanston, a new level of togetherness was envisioned and expressed in the last sentence of the Faith and Order Report, "... we dedicate ourselves to God anew, that He may enable us to grow together." With a prayer that together we may grow, the World Council set its mind and heart towards 1960 and its third assembly.

What Happened At Evanston

IRVIN E. LUNGER, *Chicago*

The Second Assembly of the World Council of Churches was held on the campus of Northwestern University in Evanston, Illinois, the last 17 days of August. 1,242 men and women, representing 132 of the 163 Protestant and Orthodox communions comprising the World Council, participated officially in the assembly. In addition, 31 fraternal delegates from related organizations and 25 observers, largely from churches not in the World Council, shared in the meeting. In all, 179 church bodies in 54 countries were represented. Of those present, 887 were clergy and theologians, 204 were women and 206 were laymen.

The assembly opened on August 15 and closed on August 31 with joint worship services at the First Methodist Church. Each day opened and closed with brief services in the same great church. The daily sessions of the assembly were held in Northwestern University's McGaw Memorial Hall. One session, at which President Dwight Eisenhower spoke, was held elsewhere on the campus.

The first few days of the assembly were given over to the presentation and discussion of the main theme: "Christ—the Hope of the World." Matters of policy and organization were considered during the opening days and throughout the schedule. The last ten days of the assembly saw major attention given to the six sub-themes: Faith and Order, Evangelism, Social Questions, International Affairs, Intergroup Relations and the Laity. Hours of intensive study and discussion of these sub-themes by the sections—made up of approximately 100 delegates and consultants each—resulted in the formulation of reports which, after presentation to the plenary sessions and subsequent revision, were received by the assembly for transmission to the World Council's member churches.

There were 26 plenary sessions during the 17 day meeting. General visitors, selected from the several church bodies, were observers at 25 of these sessions. 12 plenary sessions were open to the public and this opportunity was welcomed by large numbers. Accredited visitors, selected

by the member churches, attended the plenary sessions and programs which featured addresses by many of the assembly delegates. It was a stirring experience for all who were privileged to observe the sessions of the assembly and listen to the major addresses.

I

What happened before Evanston is important.

Since the assembly at Amsterdam in 1948 when the World Council of Churches was formed, the declaration of that meeting, "We intend to stay together," has been reaffirmed in significant action. A not unimportant evidence of this is to be found in the preparations for Evanston. Representatives of member churches of the World Council selected the theme for the 1954 meeting four years ago in Toronto. Sub-themes were clarified and the place of meeting chosen—a selection which brought to American soil the first great World ecumenical meeting.

Once the main theme and the sub-themes were agreed upon—after careful study and discussion, the best minds of the churches turned their attention to them. Innumerable papers were written upon the several themes and discussions were carried forward in meetings and through leading journals of Christendom. Finally, the preparatory materials were submitted to the churches and made the basis of wide discussion. After discussion at various levels in the churches and in their councils, the preparatory materials were published in a significant volume: **THE CHRISTIAN HOPE AND THE TASK OF THE CHURCH.**

While this preparation was in progress, the World Council was moving ahead with planning related to the organization and arrangement of the Second Assembly. An Evanston Committee of One Hundred—later enlarged to more than 300—began making the necessary local arrangements for housing, transporting and caring for the delegates and guests. Northwestern University, the host of the meeting, began the complicated task of arranging academic schedules and making the countless other arrangements the meeting necessitated. In Chicago a committee, drawn from the city and the midwest, began planning the Festival of Faith in Soldier Field, the special concert of sacred music at Ravinia, the exhibition of religious art at the Art Institute, the dinner and reception for World Council delegates and guests, and many other phases of the program. In New York City a comprehensive program for newspaper, radio and television coverage was projected and the necessary clearances begun. Arrangements for caring for foreign visitors upon their arrival on American soil and firm representations in behalf of Christian leaders coming from Iron Curtain countries—along with general coordination of planning—fell upon the staff in New York, under the direction of Mr. Robert Bilheimer.

What happened before Evanston defies the imagination but will long be remembered by those who worked in the preparation for the Second Assembly and whose wisdom and tireless devotion bore such glorious fruit. The credit for the success of the Evanston meetings belongs in great measure to those who worked that it might be so.

II

Not unrelated to what happened at Evanston yet distinct from it were three noteworthy events. They added immeasurably to the total impact of the Second Assembly.

For two weeks prior to the opening session of the assembly, Ecumenical Institutes were held in several centers of theological education in the Chicago area. At each of these institutes distinguished foreign visitors lectured and participated in discussions with hundreds of ministers from the United States. One of these two-week institutes, conducted by the Federated Theological Schools at the University of Chicago, was held in University Church. Nearly 500 ministers were registered for these sessions and they were joined by many other interested people. The value of these institutes for the growth of ecumenical Christianity in this country can hardly be overestimated.

Another significant event—geographically separate from Evanston—was the great Festival of Faith in Soldier Field on August 15. This service, blessed by the grandeur of a warm summer evening in which golden sunset yielded slowly to a full moon riding high in the heavens, will long be remembered. The 125,000 people inside the stadium and the 15,000 outside bore impressive witness to their faith. It was with restraint and power that the Christian gospel was proclaimed and portrayed in music, readings, pageantry and drama that night. The pilgrimage of thousands from distant parts of the midwest to Soldier Field was abundantly rewarded and the effect of the Festival of Faith was felt throughout the Evanston meeting. In fellowship and praise all found new strength and joy in Christ.

Related to what happened at Evanston yet distinct in itself was the outstanding coverage given the Second Assembly by the great press services, the metropolitan press, radio and television networks and stations. No church meeting has ever been accorded finer coverage in Chicago, across the nation and throughout the world. It has been estimated that 10,000,000 people were joined with the delegates of the World Council by television for the opening service on August 15 at the First Methodist Church in Evanston. Radio and television interviews of delegates during the assembly were of high quality. Press coverage was unusually generous and fair. Many metropolitan papers selected and trained special reporters. Editors recognized with TIME that "in the 20th century it was

big news that . . . people saw hope in Christianity." The amount of space given reports from Evanston and the understanding and objectivity of the reports themselves were outstanding.

III

What happened at Evanston? This question has been put to me many times since the end of August. To some I have put the question, "What did you expect to happen?" and of others I have asked, "What did you want to happen?" Answers to these questions determine the success or failure of the assembly for some.

To Evanston came representatives of Protestant and Orthodox Christianity from around the world. They came in hope that the spirit of God would chasten and lead them. They came, confessing the sin of division, humbly conscious of their own particular heritage and mission. They came with an intention to deal with their brothers in Christ honestly and with charity. They came with a sense of urgency born of the world's need for the gospel of Christ and for a new unity of Christian forces.

They came not unprepared. Most had studied the preparatory materials and given earnest thought and prayer to the matters confronting the churches. Some came from meetings of their own communions in which their particular relationship to and their role in the ecumenical movement had been carefully considered. Some, coming from the congregational bodies, had little more than a conscious mandate to seek the leading of God. Yet all were prepared to enter into a fellowship in which the way ahead toward unity and more effective Christian witness might be more clearly perceived.

There was integrity and forthrightness in the Evanston meetings. Delegates spoke clearly and firmly—yet with humility and wistfulness—on the issues facing the assembly. Grace and charity were evident even though some issues could not be resolved. This observer had the feeling that men spoke from deep conviction—without haste or provincialism. They were dealing with things which mattered much to them and to the churches—things which even yet separate the churches, things which handicap their witness.

In the realm of faith and order, progress was much less than many hoped for. Theological issues are slow to resolve themselves. The lines of theological difference did not follow sharp American vs. European patterns. The theological alignment cut across continental lines with American and European theologians on both sides of most theological issues. In addition, the representatives of the younger churches of Africa and Asia added a new voice to the serious doctrinal discussions. There was unquestionably an increase in understanding on theological matters but the road ahead promises to be slow and trying. Reading reports on faith

and orded which were received at Evanston, many laymen and not a few ministers will feel that little happened theologically during the Second Assembly.

In the realm of the church's responsibility in the presence of social problems, international issues and racial and ethnic tensions, there was a unity of mind in startling contrast to the disunity on matters of faith and order. The frank definition of the churches' responsibility—especially in the presence of racial tensions—produced amazingly clear unity of conviction in the assembly. In some areas little progress was made in relating the Christian ethic to contemporary problems but, by large, there was heartening agreement in most crucial matters. Communism was dealt with in a forthright manner. It was recognized that it had grown strong because of the failure of Christianity. The presence of Christian leaders from Iron Curtain countries did not prevent the assembly from stating its convictions regarding communism—positively and without equivocation. While the shortcomings of prevailing forms of capitalism were honestly underscored, there was little of the socialistic bias which many had felt inherent in the Amsterdam reports of 1948. If theological discussion at Evanston faltered in its extreme biblicism, the facing of the churches' responsibility for the life of the world was bold and inspiring.

Observers at Evanston felt that the hope of unity and ultimately of a united church was alive in the area of life and work rather than in that of faith and order. As *The Christian Century* declares editorially, "One positive discovery made at Evanston . . . is the fact that the churches move most perceptibly toward unity and power as they seek to deal together with the issues which make life so bitter for so many today." It adds, "We are more convinced than ever before that working together is for the churches the road, and the only open road, to coming together. If the World Council exists to further Christian unity, the contrast shown at Evanston between the assembly milling about in its efforts to deal with theological conundrums and its relative confidence in defining Christian positions on social issues should persuade its leaders that what they most need to do now is to point to human tasks in which the member churches can work cooperatively."

The hope of unity rests, too, in the conscious deepening of the experience of fellowship which the representatives at Evanston shared. There was warmth and richness in the fellowship. In this the spirit of God did move creatively. While not all communions could reach beyond the bounds of their historic exclusiveness and theological separateness at Evanston, none could escape the example of inclusiveness in worship set by the United Church of South India nor ignore the dramatic protest of one leading churchman who rebuked his brethren for limiting the par-

ticipation in Communion to its own members. Barriers exist within the fellowship of Christians but there are signs of promise—made clearer by Evanston—that the call of Christ to his followers is being heard today as never before.

IV

What happened at Evanston points up several pieces of unfinished business for the churches.

As the reports which were received at the Second Assembly are transmitted to the churches, a responsibility is committed to Christians within the churches. Each report must be carefully studied to the end that work of the few may be judged, corrected and enhanced by the faith and devotion of the many. The Evanston reports must become points of advance for the churches. Clergy and laity alike must pioneer this advance.

Ways must be found for more effective dealing with theological issues which the Second Assembly found itself incapable of resolving. Professor Roger Mehl's query "Have we reached an impasse in unity?" must be honestly faced. Can churches, united in affirming the Christian responsibility in areas of life and work, be permitted to perpetuate divisions which hamper their witness—divisions which are purely theological? Important as theology and doctrine are, they may become a quicksand in which the churches will perish. A clear and compelling voice must be heard—commanding an advance to unity which theological differences may not jeopardize.

The flat rejection by Archbishop Michael of the World Council's whole approach to unity required astute statesmanship at Evanston to prevent the breaking away of the Orthodox church from the present ecumenical movement. In the coming days this area holds a threat which must be faced. Problems such as this cannot be obscured. The fellowship of the World Council is strong enough to bear the stress of the honest facing of even the most critical problems.

Finally, it is apparent from the fact that the clergy and the theologians outnumbered the laity two to one at Evanston that steps must be taken in the coming years to guard against the emergence of a Protestant hierarchy or a clericalism which Protestantism has historically repudiated. The place of the laity in the ecumenical movement is a most vital one. While no super-church seems to threaten the ecumenical movement at this time, care must be exercised that no such development occurs. There is a greater—not a lesser—place for the laity in the World Council at its higher levels, a point which Pastor Martin Niemoeller dramatically underscored at Evanston.

V

At Amsterdam the churches declared, "We intend to stay together."

Evanston bore witness to the fact that they have. It also framed an intention, which some hesitated to affirm, that "we intend to grow together."

It is not enough that the churches within the World Council stay together nor is it enough that they "go forward together"—as the Message declares. Unless there is growth in understanding, in faith, in fellowship and in effectiveness of united witness, the World Council will disintegrate, its power lost.

Accredited Visitors' Comment On Evanston

H. L. SMITH, *Indianapolis, Indiana*

For one whose professional training and experience have been centered largely in economics and administration of higher education and only secondarily in religion, the Evanston meeting was at first baffling and later enlightening. The vocabulary was not strange necessarily but the emphasis placed upon it was a relatively new experience for a minerun Disciple of Christ.

If the words mean what they literally imply, it is difficult at times and impossible at other times to accept them. Yet they were expressed with a sincerity and conviction that made one pause to evaluate his own past convictions. It was inevitable that there would be disagreement but there was a Christian spirit of patience and tolerance which prevailed and a desire for unity which motivated that made the differences lose much of their apparent significance.

There is more understanding on all sides as a result of the meeting. Unity is a long way off but the first steps of understanding of the difficulties involved have been taken. No one who attended the assembly can doubt the vitality of religion nor the deep convictions of the representatives there.

The worship programs were a deep and meaningful experience although different from those to which many of us have been accustomed traditionally. It may be they were richer for that reason. The program for the accredited visitor was uniformly good and highly educational. The division between the old world and the new did not measure up to the headlines nor to the earlier fears of many of us. It is probably the only experience of its kind I shall ever have and I am grateful for the chance to participate.

FRED D. SAWYER, *Bloomfield, Iowa*

The inspiration of the total Assembly was beyond description.

The fact that members of various Confessions can meet together for the period of 17 days and discuss with candor and frankness their dis-

agreements in religious belief and polity and do so without rancor or flaring of tempers is evidence that the leadership represented in the Assembly had great depth of spiritual character. This made a deep impression upon me.

The fact that they did fearlessly and most frankly express their beliefs with deep conviction, conscious that a large number of persons present would have other convictions was very impressive. I particularly enjoyed the manner in which each speaker stated his or her beliefs with a minimum and in most instances, a complete absence of reference to any one . . . any Confession that might be held differently.

I have not had opportunity to read the report of the Faith and Order Section. I am, therefore, without the benefit of the report or discussion and can make no comment thereupon.

I felt that the reports from other Study Sections, while they were not all that would be desired, probably represented the best composite statement possible in the light of the diversified beliefs and points of view represented by those present.

I feel that the representatives present at this World Council of Churches Assembly were determined to resolve all of the difficulties possible and to discover better measures of cooperation between the churches and ultimately effect a working unity among the churches. That we did not go as far in this direction at the Assembly as we should perhaps, should not be too discouraging; rather it should be encouraging that there was greater confidence expressed at Evanston than at Lund, which gives evidence of progress.

I, personally, liked the allocation of responsibility of delegates. The larger group of Accredited Visitors and General Visitors, while they had no responsibility of decision and were not permitted to speak or vote on the issues were, in my judgement, essential, not to the success of the World Council of Churches Assembly, but in the dissemination of information to churches and communities. They will have an important part to play in making the Evanston Assembly, with its speeches, proposals and decisions, valuable to the churches of the various Confessions and Missions. While some are critical of this division of labor, it seemed to me to be very practical.

Each of us, as Accredited Visitors, will need to hold ourselves in readiness to share impressions of the Assembly with others at every possible opportunity.

I came away from the Assembly feeling that "it was good to have been there"; also feeling that a grave responsibility rested upon me to share the mountain top experience and vision with others. In so doing, I feel I must be cautious and not be too subjective, but rather objective. I

had some disappointments as a result of attendance at the Assembly, but the great positive affirmations and the genuine spirit of God found at the Assembly will be the bases for my talks and reports on the World Council meeting.

I am grateful to the "Scroll" for the work done in preparing us for the Assembly meeting and also for its alertness in gathering together statements from those privileged to attend. I believe the results will justify the effort.

IRA W. LANGSTON, *Eureka, Illinois*

Reflecting upon my experiences and observations at Evanston recalls to my mind a comment made by Dr. C. C. Morrison at the gathering of Disciples in Amsterdam during the First Assembly of the World Council in 1948. He felt guilty almost, according to his report, because the Disciples had spent so much time talking about Christian Unity and apparently had nothing to say on such a great occasion. I feel the same about Evanston.

If this were not a great meeting then I fail to appreciate the quality of greatness. But if the Disciples have made significant contribution so that the ecumenical movement has moved a little this way or that because the Disciples exist, then I fail to comprehend that also.

The ecumenical movement as it was expressed by the Second Assembly demonstrated what I believe to be a major attribute of the Disciple witness. I have never seen the Christian Community or any other community use the democratic process so well or accomplish so much by this usage as we beheld in Evanston. From the beginning (Washington Association) Disciples have held that all matters of the Church could be made matters of decision by the whole congregation. But where have we so demonstrated it? It made me hang my head in shame to recall that we have given lip service to this great instrument of interpersonal relations and group experience but rather than really use it we have split asunder, slamming doors and shouting denunciations. Of course, it takes real intelligence and genuine personal integrity and security to use the process as it was used in Evanston. Perhaps we have to grow some before we know the value of the pearl we possess.

I do not mean to cast a shadow over any representation which was ours at Evanston or Amsterdam. Since you have asked, I want merely to make my honest concern known. I do not believe that the Disciples of Christ are in any bold forefront of the ecumenical movement. I doubt that we should be noticeably missed if we were out of it altogether. (It would be scandalous to withdraw.) This does not mean that I wanted to make a speech at Evanston. Nor did I covet a place on the program for any specific member of our communion. But if we had been doing our

job and making our witness as a responsible member of the family of Christ's churches some of us would have been sought out and urged to speak. Our major has been Christian unity. As a member of the ecumenical movement our role appears to me as minor.

This is not because we are small. I doubt that it is due to the fact that we are young. The Congregationalists are smaller and the Methodists are quite as young. Each is a stalwart in the movement. Let us use these two sister churches for a moment to assist us in our analysis of ourselves. The Congregationalists have and are a living demonstration of the healing process within the Body of Christ. (So is the church of South India, a mere infant, but a giant in the movement.) The Methodists are a power that cannot and will not be left out of deliberations where great decisions are being made. Each of these are making its imprint upon the Movement. Both of them are especially well represented in New York by men and women who can and do speak for their constituencies on committees where the day to day decisions are made. It is the democratic process at work in *these* committees that has most to do with the developing character of the movement. It is here that the Disciples lack consistent and constant representation. I know because I have too often been the only Disciple present.

Without this dull and deadly, this expensive and exasperating committee work, I doubt that Disciples will ever accomplish any real contribution in ecumenicity. This is an elemental example of democracy designating responsible representation. We Disciples have yet to demonstrate even this much responsibility for democratic action.

The Evanston meeting was a great meeting. I am grateful to have been present. My honest opinion is that we Disciples may yet learn about Christian unity from these "sects" which we have often condemned. I hope so, but it makes me sad to face the fact that we still need to do it at this well developed stage in our history.

The Place Of Theology In The Life Of The Church

GEORGE C. STUART, *Bloomington, Illinois*

Christian theology is the endeavor to produce important knowledge from the perspective of the Christian faith and message. It seeks the rational coordination of the events of revelation. It attempts to gather and establish those primary notions which express and interpret the living acts of God. It further maintains that the primary notions which express and interpret God's revelation of Himself in Jesus Christ provide the prime categories for the choice and understanding of ultimates. From this

proceeds the Christian understanding of history, nature, culture, and the various forms of human experience. Theology is that function of the Church which seeks to save the children of the Church from idolatry and to speak the truth with love to all. Dogma and doctrine are its twin concerns. Theology, also, testifies to the fact that the history of Christian thought is part and parcel of the destiny of the Church.

If the Church cannot provide worthwhile understanding and information from the perspective of its faith and message, then the Church must accept and acknowledge its use of whatever knowledge is available from other, chiefly secular, sources. Origen used many of the thought-forms of Plato. Aquinas rested heavily upon Aristotle. Kant's critical philosophy provided Kierkegaard and Barth with their substantial outlook. During the height of the Critical period (ca. 1800-1930 A. D.) the interests of science, history, sociology and psychology supplied much of the basic understanding of experience and nature. Whenever the treasury of theology has been depleted, the Church has had to tax the intellectual resources of other concerns to refurnish its powers.

However, an inquiry into the place of theology in the life of the Church has special difficulties in our time. In the first place, the world-outlook which views the events of revelation from the outside, objectively, and does not participate redemptively in these events, has attempted to separate religious existence from religious thought. The intuitive ground of theological reflection has been partially, if not wholly, removed. The result has been an increasing search for orthodoxy and system rather than novelty of insight.

This world-outlook also refuses to accept the judgment of revelation upon itself and all other world-views and aggressively seeks to use the events of revelation for its private purposes. For instance, some social actionists have little patience with God and the Church because there is no immediate solution in the life and thought of the Church for the tensions of labor conditions, race relations, or the political violence of our day. Such people would demand violence from the Church, often under the name of non-violence, and they have little concern for the unnoticed sufferings of the saints to redeem the violent.

A second obstacle in the way of a proper understanding of the place of theology in the life of the Church is the assumption that only the empirical method of scientific inquiry can produce worthwhile knowledge. There is a widespread distrust of general notions, as such. The two intellectual disciplines which deal habitually with notions of some width of concern, philosophy and theology, receive scant attention, or even hostility, from some quarters. These two departments are often the least well staffed in our universities. The dramatic successes of the restricted

notions of physical science and of social and psychological explanation have captured man's allegiance. One major task of philosophical theology today is to reestablish the dominance of ultimate concerns over immediate interests.

A third stumbling-block, especially for American Protestants, is a basic distrust of authoritarianism in any form. Yet, it must be remembered that thought establishes a hierarchy of insight. The tendency of theology is to produce dogma and doctrine, to formulate the teachings of the Church upon the authority of its faith and to proclaim the Christian understanding of matters beyond the immediate realm of the Church. The hegemony of outlook which faith provides must not be suppressed in the interest of a democracy of views, each equal to all the rest in authority. The authority of the Christian faith testifies to its power, and the power of the Christian message is the chief interest of both theologian and simple Christian alike. The question of authority and freedom ought to be faced rather than solved too easily, as in some Protestant and Roman quarters.

And, an inquiry into the place of theology in the life of the Church has special difficulties for the Disciples of Christ. We disclaim any official theology and are careful to avoid even the appearance of a standard orthodoxy. One main tendency in our heritage, derived mainly from Alexander Campbell's often unguarded statements on the distinction between matters of *faith* and matters of *opinion*, has been to regard theology as mere "creedalism" and as the chief sinner in keeping denominational walls intact. Our attitude is almost incomprehensible to the majority of Christians, because in this view theology has no valid place in the life of the Church. It is well known that Campbell would allow no theology, as such, taught at Bethany College.

Yet, it is equally true that while Alexander Campbell relegated many subjects historically considered as proper matters for theological consideration to the realm of opinion, for instance, the doctrine of the Trinity, Campbell was a hard theological thinker on subjects which he considered matters of faith. His doctrine of the Bible *alone*, and especially the New Testament, as providing the rule and guide for faith and order was for him not a matter of opinion but of faith. Campbell soon parted company with anyone who did not hold a view similar to his on the authority of the Biblical perspective.

The fact of the matter is that Campbell formulated his view of theology on the condition of theological reflection in the early nineteenth century. It is clearly evident that in his day much theological interest had been reduced to a defensive mechanism within a narrow group of intolerant ideas which were considered mainly as the exclusive property of a

single denomination. Dr. Robert Frederick West gives a realistic picture of Campbell's reaction to this situation of theology in the third chapter of his *Alexander Campbell and Natural Religion* (Yale University Press, 1948). However, if we are to escape from theological provincialism, which Campbell himself deplored, by refusing to stabilize views of theology which originated in a particular situation in the early nineteenth century, we must honestly ask the question whether Campbell was correct in assuming that theology has no place in the life of the Church. The fact that a study commission has been set up by the Disciples of Christ on this subject in preparation for the World Convention in Toronto in August, 1955, is the finest sign of intellectual and spiritual health among us.

I

Yet, in spite of all the hindrances to a fair estimate of the place of theological activity in the Church today, we are witnessing a tidal trend toward theology. The cultural crisis of our time is demanding a Christian answer to its situation. The answer which the Church gives to the world's needs may not be the reply which the world desires or expects, but the world is looking toward the Church with urgent expectancy. The analysis which Edwin E. Aubrey made of the relevance of theology to the crisis of culture in his *Present Theological Tendencies* (Harper and Brothers, 1936) has become more significant rather than less. Paul Tillich's *Systematic Theology* is a vivid instance of theology's recognition of its responsibility to answer questions.

Another impulse which is stimulating a "return to theology" is the positive development within Christian theology itself. Otto Piper characterizes this development as a return to "Christian realism." Its chief emphasis is a tendency to regard Biblical theology as normative for Christian thought and to regard Biblical theology primarily as "recital." G. Earnest Wright's *God Who Acts* (S M C Press, 1952) illustrates this view.

However, the new realism is but the latest development in a completely novel era in theology, properly identified as *the post-critical reformation*. This reformation originated primarily with P. T. Forsyth and Karl Barth and produced such men as Emil Brunner, Paul Tillich, Reinhold Niebuhr, and Nels F. S. Ferre. Martin Buber (though a Jew, Buber had had emphatic effects upon recent Christian thought through, for instance, his *I-Thou* insight), Karl Heim, Bulgakov and Nicolas Berdyaev contributed heavily. The modern tendency in philosophy, exemplified by Alfred North Whitehead, assisted in the birth of this new theological reformation. There are many, many other names which might be included, but the important thing to notice is that a basic change in theological consciousness has taken place. Biblical and philosophical theology have

gained ascendancy over systematic, dogmatic and historical theology. But more important, theological reflection is again supplying those primary notions necessary for the choice and interpretation of ultimates. This is certainly not a return to fundamentalism, with its disregard of all the gain of the Critical period; nor is it a new orthodoxy, despite the name which was first attached to it. The significance of this new movement is that the Christian faith is again becoming the central perspective from which we view the fulness of life and thought.

The Disciples of Christ have contributed Dr. William Robinson to this theological reformation. His *The Biblical Doctrine of the Church* (The Bethany Press, 1948) and *Whither Theology?* (Lutterworth Press, 1947) have done much to lead a communion largely interested in non-theological affairs to reckon with the theological factors in the life of the Church.

But the one single impulse which is providing the major motives for this "push" toward theology is the Ecumenical Movement. Dr. Charles Clayton Morrison calls our attention to this when he writes in his *The Unfinished Reformation* (Harper and Brothers, 1953), "Protestantism today stands in need of an ecumenical theology. Our scholars are increasingly becoming conscious of this need and are working at the task of developing such a theology." The environment and climate of this new era of theology is the attempt to heal the broken body of the Cross and to convert the many churches into the one great Church.

Historically, of course, we must consider that in other days theology has worked at other tasks. In the initial period from St. Paul to St. Augustine theology's main responsibility was to gather together and formulate those primary notions which expressed and partially interpreted the vivid *events* of Christian faith. It was a period of great freedom of inquiry and much controversy. It was the duty of the first Oecumenical Councils (Nicea, 325; Constantinople, 381; Ephesus, 431; and Chalcedon, 451) to formulate these emerging insights and to begin to insist upon their authority. Throughout this period, however, there was free conversation and exchange of responsibility between the councils and the *consensus fidelium*. In this earliest period the authority of faith was not merely a matter of one over the other, but of both. The Eastern Orthodox tradition seems to have maintained this balance of authority between council and *sobornorst*, at least in attitude.

The chief interest of theology during the Scholastic period was to relate the Christian message to the thought-forms of the new revival of learning. This, unfortunately, was mainly accomplished by hanging Christian notions onto the framework of Aristotelian philosophy. Christian theology became more rigid and more legalistic in character.

Orthodoxy became the one chief impulse of theology. But, the adventure of man's ideas in science and philosophy would not be hedged in by such procedures. Along with Aristotle, Plato was also being read, and the intuitions spread throughout his works were enough to start a different kind of intellectual enterprise. The cosmological outlook of Plato's *Timaeus* furnished much speculative background for new ventures in thought. Nature, man, and experience assumed new values.

It was the task of the Reformation theologians to deal further with this flood of novel inquiry. Luther and Calvin were no less authoritarian Churchmen than their Scholastic brothers, but their theological controversies were cast in a different environment. Aquinas had no Eckhart and no rising tide of mysticism to contend with. Nor did he have Erasmus and the humanists in the background. This humanism and this mysticism cast their influence over the whole life of the Reformation movement. But, too often here too, the chief impulse was to systematize orthodoxy.

By the end of the eighteenth century the new thought-forms of the revival of learning had begun to shape the presuppositions and to provide the primary categories of understanding and to supply the new methods and terms of novel inquiries into nature and experience. Also, the experiential theology of Schleiermacher gave rise to the Critical period of theological activity.

For nearly a hundred and thirty years (ca. 1800-1930) the Critical period was in full progress. Its main task was to express the inherited Christian orthodoxy in terms of the new interests in physical science, history, sociology, and later, psychology. Biblical interpretation underwent a most drastic revision.

By 1900 the post-critical reformation in theology was in formation.

II

One unmentioned history which has had important effect upon our theme is the development within philosophy. However, without a detailed investigation of this development, it may now be said that the critical moment in civilization, the development within theological reflection, the emergence of new and more energetic philosophical concepts, and the demands of the Ecumenical Movement have merged to form theology's unique opportunity to assist dramatically in the creation of the destiny of the Church.

Therefore, among the present functions of theology in the life of the Church, to answer the question of the world crisis, to assist in a fundamental understanding of man's experience, and to create an ecumenical theology, we may well choose the last to illustrate this opportunity. Ecumenical theology seeks "the one Holy Catholic and Apostolic Church." It is not interested in unity for its own sake; it is interested in unity under

the authority of the truth of God which is revealed to man. More and more Biblical patterns of understanding are emerging dominant over the traditional concepts of dogmatic, systematic, and historical theology. Humbly, theology is confessing that theological activity is but one of the many servants of the Church and that it, too, is under the judgment of the events of revelation. Theology is chiefly, from the point of view of the ecumenical movement, a conversation among those who are willing and eager to listen to one another and to receive "the correction in Christ" which we all need in life and thought.

William Nicholls says in his *Ecumenism and Catholicity* (S C M Press, 1952), "If the essential unity of the Church is both eschatological and historical, whilst the present situation of the Church is that it has lost its historical unity while retaining its eschatological unity, the type of theological activity which will be characteristic of ecumenical work may be defined as a dialogue with others within the eschatological unity in the search for historical unity with them."

More, perhaps, than any other single activity of the Church, theological reflection reveals the spiritual condition of the Church. Monologists, defenders of creedal positions which have little to do with the destiny of the Church, and the spiritually "frozen" denominational strategists, both fundamentalists and liberals, are often referred to as "theologians." Nothing could be farther from the truth.

Theology's chief function is to melt such "frozen" spirits from their idolatry to partial truths and reclaim them for devotion to the fulness of the truth of God. Theology must validate and clarify the convictions of simple Christians. It must establish and assert the authority of the truth of revelation. Theology must help in the creation of the destiny of the Church. Most of all, theology must remain the thoughtful and devotedly humble servant of the Christian hope.

A Sermon

P. Hunter Beckelhymer, *Hiram, Ohio*
How To Read The Bible

When a book becomes a "best seller" we assume that it is widely read. That seems like a safe enough conclusion. Normally, of course, it is. But there is one glaring exception—The Bible. The Bible is an unread best seller. Year after year it outsells the most popular of the current books. Year after year it fades further from peoples' working thoughts and conversation. People have Bibles, and they buy new ones. They give them to each other as gifts. They carry them at weddings, and take oaths of office on them. But they don't read them very much.

I believe that there is more sentiment and convention involved in

the fabulous sale of Bibles. I think there is hunger involved. I think men are looking for something to tie to. They are looking for authority. They are looking for that of which the Bible is a symbol. In a sense they are buying the Bible on its reputation. Vaguely aware that the Bible is not the Absolute they were told that it was in the little brown Church in the vale, they nonetheless feel that the voice of God speaks through it. Something more than human opinion is there.

And I believe that more than indifference is to blame for the fact that the Bible goes unread. People intend to read the Bible, they really do. And they begin to read it time and time again. But that is as far as it goes. The fact that reading is a lost art in our day is partially to blame. We have become accustomed to the passive role of listening and looking at pictures, printed or televised. We live in an age of digests and summaries. But beyond these soft habits of our age, there are real difficulties inherent in Bible reading. It is not easy reading. It is not all inspiring, and some of it isn't even very interesting. Lots of earnest, intelligent, Christian people have trouble reading the Bible. They want to, and try to, but their efforts end in disappointment. And so except for a few familiar passages, the Bible remains a baffling jungle to them. If this describes your condition, these suggestions are especially for you.

My first suggestion is that you get yourself the new version. Unless you are steeped in the King James Version, and are completely at home in it, unquestionably you will find the new version a welcome help to understanding. Here is James 3:1 in the King James Version: "My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all". Do you get it? Here it is in the Revised Standard Version: "Let not many of you become, teachers my brethren, for you know that we, who teach shall be judged with greater strictness. For we all make many mistakes. In place of "I was hungered" you will read "I was hungry" (Mt. 25:35). Instead of "charity seeketh not her own" you will read "Love does not insist on its own way" (Cor. 13:5). Instead of "Be careful for nothing" you will read "have no anxiety about anything" (Phil. 4:6). Rather than "bowels and mercies" you will read "affection and sympathy" (Phil 2:1). The list could be expanded indefinitely of opaque sentences and phrases replaced by translucent ones.

It is not that the 17th century translators wrought poorly. They wrought magnificently. But the changing usage of English words has changed the meaning to us of what they wrote. The new version says in 20th century English what the King James Version said in 17th century English. It is almost certain that those portions of the Bible which you know by heart in the King James Version you will not like in any

new versions—the Lord's Prayer, the 23rd Psalm, the Christmas story in Luke. But not many of us know very much of the Bible by heart. That is precisely the problem to which I am addressing these suggestions. Those parts of the Bible which you don't know by heart you will find to be more easily read and understood in the newer versions. Furthermore, the format of the new versions makes for easier reading, by and large. They are written in paragraph form with the artificial chapter and verse divisions played down. It was either Halford Luccock or C. S. Lewis who said that the smartest stunt the Devil ever pulled was to get Bibles printed two columns to the page, on thin paper, with almost invisible type. The new version helps to foil the Devil's plot by making the Bible legible again.

My second suggestion is that you read the Bible the same way you read other books. You have often been exhorted, no doubt, to read the Bible reverently. I urge you to do nothing of the kind. Read it exactly as you would any other book—to find out what it says. Read it with curiosity, with intelligence, and with even a healthy dash of scepticism. But not with reverence please. The surest way to prevent the Bible doing you any good is to approach it in an artificial manner. If you read it enough in the ordinary way the reverence will come in due time. But don't try to begin with it.

But we ought at least to give the Bible an even break with other books. We don't pick up other books and open them at random and expect them to inspire us, or even make sense. Yet some men expect that of the Bible. It can be done with a book of poetry, and with the book of Psalms. But other types of literature, and other portions of the Bible have to be approached more sensibly. And we don't expect to get the good out of other books by reading them 10 minutes at a time. Why should we expect to get the good out of the Bible that way? It takes longer than that to establish mental and emotional contact with a book. To enjoy a good book we try to spend an evening or a Sunday afternoon with it. That is the way to read the Bible too. An hour or two once a week is much better than 10 or 15 minutes a day. We ought to read it a book at a time instead of a few verses or a chapter or two.

A person really ought to have two Bibles. He ought to have one bound in soft leather with red-under-gold on the pages to display on the mantle or the living room table. Then he ought to have another copy in work clothes that he can keep stuffed in the magazine rack by his easy chair, or on his bedside table. This second one he ought to personalize by marking it up unmercifully. He ought to underline those passages he likes or dislikes—those that startle, delight, or irritate him. It is a good idea to make comments in the margins. Thus one becomes a part of his

Bible; and it becomes a part of him.

Here in my hand is my working Bible. It is a two dollar edition of one of the modern translations. It has seen me through three years of seminary, and a decade in the ministry. In its margins, and on its fly leaves is the content of a half dozen seminary courses. The substance of a thesis is underlined in the epistles of Paul. It is filled with comments I have written in—some of them, I see, a bit irreverent. For this Bible and I have conversed with each other. There are even Coca Cola stains on its pages from the days when I helped young people to use it in summer conferences. It is a disreputable looking thing, but it is mine in a sense that no other copy is.

There is one way, however, in which our reading of the Bible should differ from our reading of other books. Reading the Bible from beginning to end is the poorest way to do it. It can be done, and lots of people have. But lots of other have bogged down in the third book, Leviticus, with the best parts yet ahead. The best place to start reading is the New Testament; and read a book at a sitting. When we start teaching youngsters history, we do not begin with the history of Rome or even the history of Europe. We tell them of the landing of the pilgrims, and of the deeds of Washington and Lincoln. Only as they mature in age and understanding do we help them fill in, or branch out, with the Old World antecedents and background of American history. Why not embark on Bible reading in the same way? The first four books of the New Testament are the most important reading matter in the history of the human race. All we know of Jesus' human life is in those 100-200 pages. That's the place to begin. Then read the letters of Paul as he tried to interpret the fact of Jesus' coming, and as he counseled the first tiny Churches. Then as you have interest and inclination go farther and wider into the Old Testament antecedents and backgrounds. How much better this is than to read through Genesis and Exodus several times only to get stuck in Leviticus.

I believe it was Clarence Day who said that as a boy his favorite part of the Bible was the Old Testament, because that is where all the smiting is. He loved to read how Samson "smote the Philistines hip and thigh with a great slaughter". It was in the Old Testament that he enjoyed reading how "Samuel hewed Agar in pieces before the Lord", and how the lady Jael disposed of the Canaanite General, Sisera, by driving a tent stake through his head while he slept. That *would* appeal to a normal red-blooded boy, now wouldn't it? The place to begin reading the Bible is the New Testament—not because the Old Testament is unimportant, but because it is less important.

But all these suggestions, you see, are mechanical devices to make

Bible reading easier. These are helpful hints on reading technique. There is a deeper discipline for those who know the Bible, and we might as well face it now. To understand the Bible *really*, we have to live it. There is no shortcut—no easier way. We begin to know what Jesus was talking about when we begin to do what he says. “When any man wills to do God’s will, he will know whether the teaching is from God, or whether I am speaking on my own authority,” said Jesus. The knowing waits upon the doing. The understanding comes with the living.

There are, I think, different levels of understanding. One is the level at which one says, “this I have experienced, and know to be real.” We can reach the first level of understanding the Bible fairly easily. It is the second level that comes the hardest and means the most. The more I read the Bible, and the longer I live, the more I realize that the barrier between me and Paul, say, is not one of language. It is one of faith and courage, and cross bearing. “I wish I had your creed”, said a skeptic to Pascal, “and I would live your life”. “Live my life”, replied Pascal, “and you shall have my creed”.

“Blessed are they which hunger and thirst after righteousness, for they shall be filled”. It isn’t reading that drives it home. It’s hungering and thirsting after righteousness. “Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it”. That takes but a minute to memorize, but it takes a lifetime to appreciate. “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you”. That doesn’t need translating; it needs trying. “We know that in everything God works for good with those who love him, who are called according to his purpose”. We can say it, that is. Only those who love him, who are called according to his purpose, really *know* it. “You pore over the Scriptures”, said Jesus, “for you think you will find eternal life in them, and these very scriptures testify to me, yet you refuse to come to me for life.”

—he maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me— We all can recite the psalm. Our need is to trust the Shepherd.

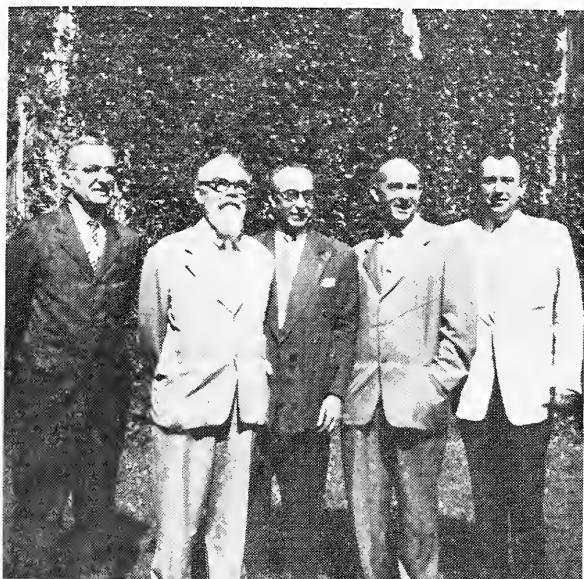
HOUSE NEWS

DISCIPLES DIVINITY HOUSE OF THE UNIVERSITY OF CHICAGO
W. B. Blakemore, *Dean*

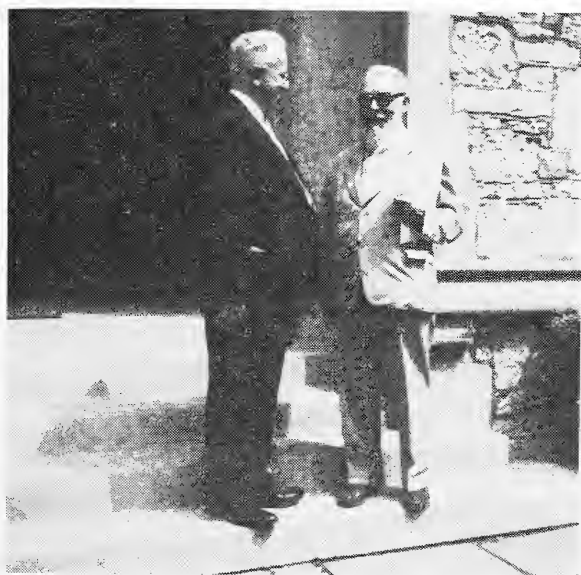
During The Chicago Ecumenical Institute

August 2 to 13

A. C. McGiffert, Pres. of Chicago Theological Seminary, Adolph Keller of Switzerland, Dr. Baez-Camargo of Mexico, Dr. Cunliffe-Jones of England, and Dean Blakemore.

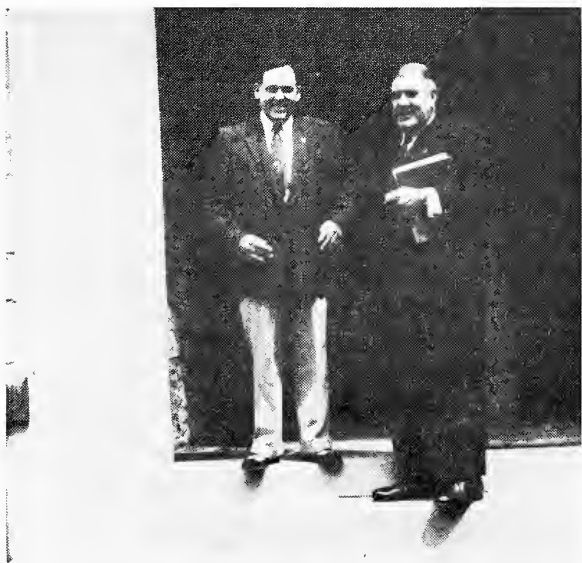


F. E. Davison of South Bend, Indiana, greets Adolph Keller, famous Swiss churchman.





Principal A. L. Haddon of New Zealand, H. A. G. Clark of Australia, and Dr. and Mrs. A. C. Garnett, formerly of Australia, now of the faculty of the University of Wisconsin.



H. A. G. Clark (r) of Melbourne, Australia finds a former classmate, Robert Beck, now minister of First Christian Church, Fort Wayne, Indiana.

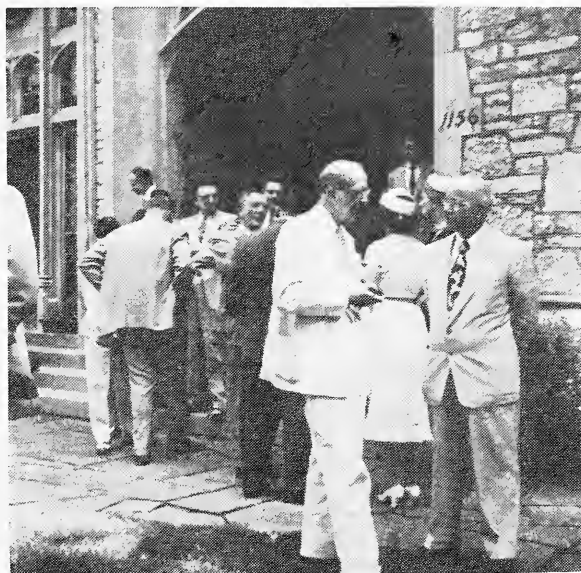
During The Disciples Study Conference On Ecumenical Issues

August 6 to 9

Informal courtyard shots between sessions. Identifiable are Garland Farmer (l.) and centre, W. Robinson, James Clague, and L. D. Cartwright.



Dean John McCaw is at left rear, M. Searle Bates and Jack Reeve in centre and Dr. Donald McGavran at right.





H. L. Smith, Mrs. Mae Y. Ward, G. W. Buckner, all of Indianapolis, and Mr. Jack Reeve of Greeley, Colorado.

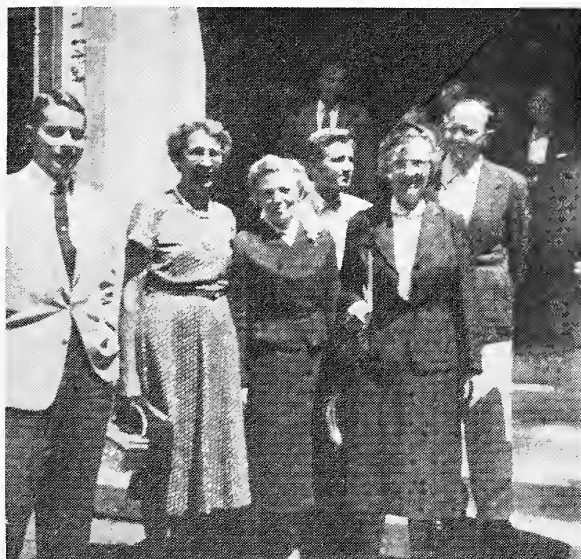


The Study Conference at one of its meals in the Quadrangle Club of the University of Chicago; in the foreground: Rosa Page Welch of Chicago and W. A. Welch of Dallas,

Northwestern Ministers, Donald Helseth (l.) Corvallis, Oregon, and Myron Cole (r.), Portland, Oregon, chat with James Warren, Mr. Cole's assistant, and Charles Warren of Chicago.



Mrs. Ward, Mrs. Ruckert, and Miss Margaret Lawrence of China with youth delegates: Paul Crow of the University of Alabama, Donald Lanier, president of the Illinois Disciples Foundation at Champaign, Illinois and Robert Regenold of Eureka College, Illinois.



Notes

The snapshots on the preceding pages bring glimpses of Disciples in attendance at two important events participated in by the Disciples House in the period immediately preceding the 1954 Assembly of the World Council of Churches.

Cromwell C. Cleveland of Newport News, Virginia, has received the George Washington Honor Medal of the Freedom Foundation, Valley Forge, Pennsylvania, for his sermon on "The Importance of Freedom," originally preached July, 1953.

W. F. Rothenburger spent the first six months of 1954 in an interim preaching supply for the Christian Church at Edinburg, Indiana, with thirty-nine additions to the church, twenty-five by confession.

Mr. and Mrs. Lewis G. Joachim of Clyde, Ohio announce the arrival on June 26, 1954 of Evan Lewis. Evan is the first son and second child in the family. Marilyn Joachim was two years old in April.

Miss Carolyn Crookes and Mr. Arthur E. Long were united in marriage at Wadsworth, Ohio, on August 14, 1954.

The Ecumenical activities of the summer of 1954 shortened the Blakemore vacation almost to the vanishing point, but we were able to spend one long weekend two hundred miles from Chicago on the comfortable Michigan farm of a friend. For three days we swam in Lake Michigan, sunned on the beaches, fished in our favorite creek, and tramped through the woods. Even this short sojourn had its ecumenical emphasis.

On Sunday morning we went with our friend to her church, Trinity Lutheran. For twenty years I have been familiar with this beautiful country church standing white and clean with its spire against the deep green of a lovely hillside. The church can be seen from many directions and considerable distance across the valley which lies to the north.

There is a quaint story about the building of the church. When it was planned there were two opinions about its location. Some wanted it at the top of the hill. Others wanted it at the bottom of the hill. Before long there were two parties, "the Hill-toppers," and "the Clay-holders." They almost split the congregation, but before disaster good sense reigned and all compromised on a location half way up the hill. Everyone today says it is obviously the best location—and it is.

We felt perfectly at home in this Lutheran service. The order of worship followed a program given in the hymnal, but the minister did not hesitate to depart from that order at a number of points. Instead of using written prayers, his main prayer of the morning was an extem-

pore prayer in the spirit and words that would be heard in a Disciple church. The hymns were familiar, beginning with "I Love To Tell The Story." The only unfamiliar hymn was a very simple and deeply moving one entitled "Children of the Heavenly Father." Our friend said that it is very popular for Sunday School as well as church. It certainly should be more widely known. It would be most appropriate for infant presentation services in our churches. Sung to a lovely old Swedish folk tune, and found in *Concordia*, a hymnal published by the Augsburg Publishing House of Minneapolis, the words are:

Children of the Heavenly Father
Safely in His bosom gather;
Nestling bird nor star in heaven
Such a refuge e'er was given.
God his own doth tend and nourish:
In His holy courts they flourish.
From all evil things He spares them,
In His mighty arms He bears them.

Neither life nor death shall ever
From the Lord His children sever;
Unto them His grace He showeth,
And their sorrows all He knoweth.
Lo, their very hairs he numbers,
And no daily care encumbers
Them that share His every blessing,
And His help in woes distressing.

Praise the Lord in joyful numbers:
Your protector never slumbers.
At the will of your Defender
Every foeman must surrender.
Though He giveth or He taketh,
God His children ne'er forsaketh,
His the loving purpose solely
To preserve them pure and holy.

The poem was written by Carolina Berg, 1832-1903.

W. B. B.

Christ's Call To Mission

F. W. WIEGMANN, *Indianapolis Indiana*

We are here in this convention to answer Christ's Call to Mission. Indeed, we are here because we have heard his call and have said in our heart,

"If Jesus Christ is a man —
and only a man — I say
That of all mankind I cleave to him
and to him will I cleave alway.
If Jesus Christ is a god —
and the only God — I swear
I will follow him through heaven and hell,
the earth, the sea, and the air!

(Richard Gilder)

We have not come to a show as spectators. We are here as living members of the living Body of Christ. "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. Grace was given to each of us according to the measure of Christ's gift . . . And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ . . . Now you are the body of Christ, and individually members of it . . . We are his workmanship, created in Christ Jesus for good works . . . And you he made alive, when you were dead through the trespasses and sins in which you once walked . . . But God, who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ, and raised us up with him . . ."

To you who have been made alive in Christ Jesus, who sit in heavenly places with Him, what shall I say on this night? Like Kahlil Gibran in "The Prophet" I say, "If this indeed be the hour in which I lift up my lantern, it is not my flame that shall burn therein. Empty and dark shall I raise my lantern. And the guardian of the night shall fill it with oil and He shall light it also. Of what can I speak save of that which is even now moving within your souls?"

What is it that even now moves within our souls?

"Behold, how good and pleasant it is
when brothers dwell in unity!"

This, if I read your faces aright, is even now moving within your souls. Think it not strange that the State Convention of the Disciples of Christ in Indiana should assemble in St. John's Evangelical Protestant Church. Rather think of it as most appropriate. It is in the gospel as recorded by John that we find our Lord's Prayer for the unity of His people, a unity demonstrated by your presence and by the spirit of this congregation and its Pastor. From the pulpit of this church, named in honor of this early disciple of our Lord, which bears in its title, "Evangelical Protestant", its determination to witness to the Good news of Jesus Christ, I proclaim Christ's Call to Christian Unity. In a real and peculiar sense, this is our Mission. Other missions we have in common with all Christians, but to preach in season and out of season that the church of Christ is one, and to practice this unity in relation to every individual Christian and every body of people owning Christ as Lord, is Christ's Call to Mission which brought us to birth. Only as we pursue this call have we any reason for existence as a people, and only as we live it do we have life within us. Just as in the Corinthian Church some were weak and ill and dead because they did not discern the true significance of the Lord's Supper, so there are members and congregations within our fellowship who are weak and ill and dead because they discern not the true significance of Christ's Call to us.

If the unity of the Body of Christ is the Mission of our people, how do we go about fulfilling that mission? Each man must begin with himself and with his attitude toward all other Christians. "You are the body of Christ and individually members of it. The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you.'" To paraphrase, "The Protestant cannot say to the Catholic, 'I have no need of you,' nor again the Disciple to the Presbyterian, 'I have no need of you.'" We have said that and worse, in other days, and there are still some of the brethren living in those by-gone days when every group of Christians thought it could do without all the rest of Christendom. Let us remember that "All things are yours, whether Paul or Appollos or Cephas" or Wesley or Campbell or Luther, and that we need each other. Until any one Christian or any one group is entrusted with and able to comprehend the whole counsel of God, we will need each other to strengthen and sustain and enrich our faith.

Or "if the foot should say, 'Because I am not a hand, I do not belong to the body,' that would not make it any less a part of the body. And if the ear should say, 'Because I am not an eye I do not belong to the body,' that would not make it any less a part of the body." There are times when we act as if we do not want to be included with the whole church of Christ. Like a mad little boy, we are going to disown the family and run

away. We are just not going to be seen with them! Most of us don't want to be called "Catholic" and a few refuse to be termed "Protestant". But unless we are both, that is, unless we accept with Christ the sheep of other folds, and unless we are willing to take a stand and witness for our faith, we are not Christians.

To fulfill our mission of unity as individual Christians, we must be the people in any community most concerned with the oneness of God's people. We are the leaven to penetrate all Christians until we all attain the unity of the faith.

Such a sense of mission burning in the hearts of 154,000 disciples in Indiana would permeate not only Protestantism, but would challenge the static unity of Roman Catholicism with the dynamics of a New Reformation based not only on the conviction that each man must stand on his own feet before God, but that all followers of Christ must join hands if they would enter the presence of our one Lord.

In the second place, this passion for unity must become the dominant emotion of each congregation of our brotherhood. What is our role in our community? It is not that we observe the Lord's Supper with frequency and regularity. The Roman church spreads the Table every day before we are awake. Is it baptism by immersion? Again the answer is "no", for the Baptists and Anabaptists have borne that witness for centuries and the Eastern Orthodox has never ceased to immerse. Is it the independence of the local congregation? No, for the Congregationalists and non-conformists preceded us by centuries.

Let me try to indicate the three characteristics by which our congregation should be known. The first I can best state in terms of my own ambition as a minister, and it is this: to so conduct my ministry and to so order the life of the congregation which I serve, that any man who loves God and seeks to make Christ his Lord will find a welcome, and a church home for worship, fellowship and service. We need to read again the "Declaration and Address" by Thomas Campbell, and feel the life that pulsed through the Christian Association of Washington. Here were men of keen minds and strong wills, each with his own convictions, each aware of his own limitations, and all believing that their unity in Christ was more important than their partial understanding or misunderstandings of Him. They were seeking, growing men, each learning from the other, all searching the scripture and praying for the spirit of Christ, knowing that no matter what else they had of knowledge or ordinance, if they had not the spirit of Christ, they were none of His. To restore the New Testament church, means to recapture a unity with diversity that we might enrich each other, and that we may be mutually encouraged by each other's faith.

The second characteristic that belongs to our passion for unity is a **sense of togetherness**, the feeling that we belong to a movement of supreme importance. Please do not confuse this with denominational pride, for pride is the virtue of selfsuperiority. I am pleading for that sense of responsibility which caused the churches of Macedonia to come to the aid of the famine-stricken Christians of Jerusalem. I am pleading for that sense of brotherhood which caused Paul to write to "all God's beloved in Rome, who are called to be saints", people he had never seen or known. The tragedy of our movement is the multitude of congregations left in the eddies, not going with the main current, but just going round and round in one little place getting nowhere. Just read the Year Book and you will see church after church having no relations with anybody anywhere for any purpose. These may be wonderful local clubs, but they hardly constitute a New Testament congregation.

As a third characteristic, our congregations should be the most concerned in every community with anything and everything that brings Christians together to further the kingdom of God. We have given leadership beyond our numerical strength to interdenominational causes, but these men and women have not had the backing of even the majority of our congregations. I confess to some disappointment in coming to Indiana where we are so strong to find that often other churches and other ministers are most concerned about ecumenical affairs. In every community the Christian church should take the lead where united Christian action is concerned, and furnish the dynamic necessary for those tasks which require that all Christians work together.

Now, Mr. Chairman, I would like to quit preaching and go to meddlin'. You know the story of the pious sister who sat on the first row and down the line of the favorite sins of the congregation, she shouted her approval. Then he said, "as for those sisters who chew tobacco . . ." But he got no further, for the good sister arose, pushed her "chaw" deeper into her cheek and said in no uncertain voice, "Now you've quit preaching and gone to meddlin'". So let me meddle a bit. How many of you have heard sermons on our basic mission of Christian Unity? Would you just raise your hand?

There are some here who have not heard, who have not been taught that we were conceived by a passion for the unity of all God's people. There are some in Downey Avenue and the blame is at my feet. We came into being as a movement because there were concerned ministers, because men like Thomas Campbell and Barton W. Stone dared to speak and act their concern for the unity of the children of God. A revival of that concern among ministers is a primary need of our day. Christ's Call to this Mission of Unity must be answered by them—by us. Most

of our ministers can be gathered into one of three groups. One group can be called the "objectionists". Sometimes we have incorrectly called them "independents". They are no more independent in mind and outlook and action than the rest; they are often much less so, but they seem to have been born in the objective case. They must be against something. Then there is a group of "local preachers" whose horizons are bounded by their parish. The routine of the congregation they serve is the limit of their interest and concern. They spend no time and give no money and read no literature outside this shell. They call their congregations to no more heroic endeavor than coming to church and paying the preacher.

The third group might be called "cooperative preachers" who reach out in their communities to work with other congregations and whose program includes the concerns of the brotherhood at large and the ecumenical church. Within each group there are all degrees of ability and achievement. Ministers being human, are subject to all the ills that flesh is heir to, and to all the glory that God in his grace, bestows upon the just and the unjust. What I plead for tonight is a sense of responsible concern on the part of those who have answered this high calling in Christ Jesus. We are ministers of Christ, and therefore responsible to and for the whole body of Christ.

In a real sense, we need all these characteristics. Paul was a great "objectionist", for he and Peter had it out face to face. We need objectionists, but we need them within the fellowship to stand for their point of view, to work for a solution as the Apostles did in the Jerusalem conference, and above all to continue to work together even if in different fields and in different ways. Surely we need men who will cultivate with complete intensity the fields in which they serve, but what shall they do with the harvest? Just build larger barns and store it, forgetting that one man sows, another cultivates where he now reaps, but God gives the increase? And we need to cooperate with each other and with the agencies our brotherhood has developed to fulfill its mission, and with Christian brethren in every kingdom enterprise. Such cooperations need never be unquestioning, for no agency is beyond criticism, and every agency needs to remember that "faithful are the wounds of a friend."

Let us remember that we are stewards of the mysteries of God. We do not possess them nor do we understand them completely. Therefore let us as ministers of the one Great Shepherd of the sheep work for the day when there shall be one fold even as there is but one shepherd.

But the individual disciple, the local congregation and the minister do not constitute the whole story. In order to fulfill our mission, we have developed many agencies through which we work together. Although

they exercise no authority, through what they do and what they fail to do they influence the brotherhood considerably. Dean Blakemore has pointed out that there are two fundamental types of church organizations. One is the pyramidal" in which orders come from the top down through a set of channels from the one to the many. The other is the "circular" or associational in which decisions are reached by agreement. Sometime ago I thoroughly confused the representative of a money-raising organization. He asked where we had our national headquarters. I said we didn't have such a place. Then he asked who was the head of our church I replied that we had no head (which could be taken in two ways!). Then he asked in perplexity, "Who makes the decisions?," and I replied, "we all do."

Such a description of our "circular" type of organization had the poor man going in circles—and many of us are going 'round with him! But actually, the circular kind of organization is just as sound as the 'pyramidal' even though more difficult to describe and to operate. What it means is simply this. As a brotherhood, we are composed of many circles—individual disciples; local congregations; state, national and international agencies and institutions and conventions. We voluntarily associate ourselves with other circles, few or many. For instance, the missionary budget of our church links us with twenty such agencies, and through several of them, like Unified Promotion, to many more. We are not circles within circles but circles linked to circles as a chain. I believe in this type of organization. I believe in association by choice and in decision by agreement. This is the way we have grown up, somewhat like Topsy, but yet according to this circular, associational principle.

Such a way of living and working together lays a heavy responsibility upon each circle, for it must choose to work with other groups, rather than be commanded. It is imperative that those who live by cooperation must cooperate! There are times when some agency is not willing to cooperate with some other agency, even though it would die if congregations did the like. As the son in the parable, it has said, "yes, yes", but has gone off to do as it pleased. Time does not permit discussing the Council of Agencies which seeks to link all general groups to each other. But I would like to use this closing moment to set you thinking about our own state of Indiana and its fulfillment of this mission.

How does Indiana stack up in our brotherhood? We hear it said that Indiana is ten per cent of our brotherhood. We claim a little over ten per cent of the entire membership of the Disciples, yet our giving is less than eight per cent of the total, both for local expenses and for missions and benevolence. Since 1920, Indiana has gained 35 per cent in population, but the Disciples have increased only 11 per cent in membership. In

stewardship, every state south of the Mason-Dixon line exceeds our per-capita giving, while our per capita income is greater than any of the those states. We have 686 congregations in this state. Last year 328 made some contribution through Unified Promotion. Six years ago 354 churches were contributing. For some reason 24 churches dropped out of the brotherhood chain. 358, or more than half, made no contribution through Unified Promotion last year.

One of the most striking facts brought out in this study is the difference in per capita giving between churches that cooperate and those that do not. Cooperating churches in Indiana gave \$27.32 per member for local expense and \$5.31 for missions and benevolence last year. Churches not cooperating in Unified Promotion gave \$8.43 for local expense and \$1.10 for missions per member.

The conclusion is inevitable: congregations that live by themselves do very little for themselves or for others. Churches that link themselves to other churches and agencies do much more both for themselves and for others. Just as there were lost sheep of the house of Israel in the days of our Lord, so there are lost congregations of the brotherhood of the Disciples in this day in Indiana. They are lost to the fellowship of the body of Christ. In their isolation, lacking fellowship, they are without concern for its welfare. Without concern there is no incentive to be stewards, and when we fail to share, be that sharing out of our poverty or abundance, the well-spring of life dries up within us. A congregation not in fellowship with the rest of the body of Christ, complacent and unconcerned toward the needs of the church and the world, no matter what else it may be or do, it is not a New Testament church. And it was to restore the new Testament church that we came into being.

I have painted the picture in somber reality. Of course it is not all dark. Advance registrations for this convention where we share our concerns of the church were 800 greater than any previous convention. The Indiana Christian Missionary Association, the Indiana Department of Religious Education, and the Christian Women's Fellowship, the three major agencies responsible for the work in Indiana, have developed over the past two years an Executive Council and joint meetings of their boards where they plan for the common good. We are making progress, and it is in keeping with this progress that the Program Committee of this convention will introduce a resolution asking for the appointment and support of a Commission to study our work in this state, and to make recommendations to further increase the effectiveness of these agencies. As a democratic people, we cannot lay all the burden on the shoulders of our paid executives. This is the work of the church, and we—everyone of us—is a living, responsible member of that body.

This Resolution will be distributed tomorrow morning, and it is my earnest plea that you will study it immediately and prayerfully, and if you are ready, we will act upon it tomorrow afternoon.

Let me return to the words of "The Prophet". "Man's needs change" he said to the people, "but not his love, nor his desire that his love should satisfy his needs . . . This day is ending . . . What was given us here we shall keep. And if it suffices not, then again must we come together and together stretch our hands to the Giver" of life.

"O God,
Who are Life and Light and Love,
Who hast given us the life of the body,
whereby we are living creatures,
The light of the understanding,
whereby we are human,
The live of the heart,
whereby we may become divine;

Grant that we,
Living in Thy divine nature
Learning of Thy divine mind,
Loving Thy divine kindness,

May be united with Thee,
and through Thee, with all Thy creatures."

From "Prayers and Meditations"
—Gerald Heard

As we go to press, Dean Blakemore is headed for Miami where he will serve as Director of Worship for the 1954 Assembly of the International Convention of Disciples of Christ. During the Autumn Quarter he has served as an interim preacher for the Northside Christian Church in Chicago.

On October 10, Dean Blakemore preached the morning sermon at University Place Christian Church, Champaign, Illinois, and spoke that evening to the student group of the Illinois Disciple Foundation.

Mr. John Bean, who is serving as an assistant to the Dean of the Disciples House preached the past summer at AustinBoulevard Christian Church, Oak Park, Illinois, and during the month of August at the Christian Church, Coleta, Illinois. The services of Mr. Bean have made possible a new level of management for the Herbert Lockwood Willett library to which a substantial number of contemporary theological works of importance to our students is being added at the present time.

A Sermon

P. Hunter Beckelhymer, Hiran, Ohio

On Being Different

All of us these days are under terrific pressure to conform. It begins, as a matter of fact, as soon as we are born. No sooner has one arrived in this old world than a bunch of adults begin shaping him in a manner pleasing to them. For the first few months an infant holds its own, and does exactly what it feels like doing. Then it begins to lose ground at an increasing rate. It is trained to do things its parents' way. What is it that parents brag about to other parents or to anyone who will listen? Well, occasionally it may be about some bit of self-assertiveness on Johnnie's part, but not often. Parents are usually apologetic about such things. What parents boast about is the unusually early age at which Johnnie learned to do something like an adult. In short, to conform.

At the age of six, the youngster starts to school and learns to conform some more. He must, of course, comply with the schedule, or no teaching could be done. He must adapt himself as best he can to the average pace at which children his age learn. He must hew to the mark in subject matter if he would get passing grades in his courses. A mother of a very dull pupil once paid a visit to the child's teacher to see if anything could be done to improve the child's dismal showing. The teacher tried valiantly to find something encouraging to say. "I must say", she finally told the mother, "that your daughter shows considerable originality—particularly in spelling." Schools must insist on a large degree of conformity, of necessity. They are the chief means by which society seeks to create a new generation in its own image.

But it isn't only adults who put pressure on youngsters to conform. They put it on themselves, and on each other. The most poignant experience of childhood is to discover oneself different in some way from other children, in speech, appearance, clothing, height, weight, manners. And children are so cruel to one of their number who is different. At the High School level, that pressure is intensified still more. No teen ager would dream of violating any of the tribal rites of his group if he can help it. No deviation from the current costuming; no irregularities of manner or taste. Among teen agers, the pressure is not to conform to the adult world. Perish the thought. It is pressure to accept the values and customs of one's own age group. The same pressure carries over into college life, does it not? But not quite so intensely. At college age, and in a college environment, many persons begin to value and appreciate their individuality instead of fearing and despising it. Nevertheless the pressure to comply with campus mannerisms and taboos is still a strong one.

But these are by no means all the standardizing influences to which we are subjected. I refer now to a specifically American, specifically twentieth century phenomenon. I mean the power of advertising, and its role in human affairs. Far more than we realize, or will admit, our tastes, values, and habits are determined by advertising men and the industries they serve. It is their single minded purpose to make people discontent with what they have, no matter how adequate it may be. And they succeed—oh, how they succeed. The clothing industry makes all the clothing that women own obsolete by changing hemlines or shoulder lines. The advertising men swing into action, and 70 million American women fall into line whether they can afford it or not. The same thing is accomplished in men's clothing by changing the size of the necktie, the width of the hat brim, and the angle of the collar points. In automobiles, it is done by increasing the horsepower and adding automatic gadgets. We like to think that our system is one which industry produces what people want. We forget the role of advertising in making us want what industry produces.

Consider also the standardizing effect that mediums of mass communication have upon our thinking and attitudes—the Reader's Digest Time and Life, The Cleveland Plain Dealer, the familiar alarms of the crusading commentator, same time, same station, same viewpoint, coast to coast every day except Sunday.

And there are in our country powerful forces working in the name of patriotism to intimidate us into conformity. In their zeal to exterminate subversive ideas they are having the effect of simply exterminating ideas. It takes a courageous man in public life these days to say anything except banalities, lest he become a "controversial figure". "Controversial" is the onerous label pinned on all who don't conform. The city of Houston, Texas was freer than most large cities of Communist influences, and yet seemed to be in the grip of a paralyzing fear. The *Houston Post* traced the fear to the activities of the Houston chapter of The Minute Women, who were determined that nothing "controversial" would be heard in Houston. They worked simply by swamping responsible officials with phone calls. Among their accomplishments they could claim: 1. The banning of a United States essay contest in the public schools. 2. Preventing the American Friends Service Committee the use of a certain meeting hall on the grounds that "Alger Hiss attended a Quaker meeting". 3. Raising a noisy fuss over the appearance of Dr. Rufus E. Clement, President of Atlanta University and first negro member of the Atlanta Board of Education, to lecture in a Methodist Church, and 4. Frightening the University of Houston into eliminating history programs from its TV broadcasts! This type of thing on the part of "patriotic" organizations is a ridiculous but ominous part of the increasing pressure put

upon us all to conform. From numerous sources, the pressure is upon us all to conform.

And now a word to those who want to be different. I'm sure that most of us cry out against the fate of becoming as indistinguishable as the faces in advertisements. There are several ways of being different. One of course, is an anti-social revolt. A person gets tired of being forced into a mold, and explodes violently. He becomes an enemy of society, and exiles himself from it. He breaks as many conventions, customs, and laws as he can get away with—and some that he can't. He becomes a criminal or a crank, and joins the lunatic fringe in its noisy and ineffectual protest. That is one way of being different.

Another way is to show one's individuality in trivial things. There are a thousand ways to do this. In fact there are as many trivial ways to be different as there are trivial things. I think it was the New Yorker that carried a cartoon showing a street of houses as alike as peas in a pod, stretching away into the distance. But one had a weather-vane on the roof. "That Smith," commented one neighbor to another, "he always has to be different". When Sugar Ray Robinson made his tour of England he took with him his own car—that conventional symbol of conventional success, the Cadillac. But this one was different. It was painted fuchsia—a highly visible color somewhere between scarlet and bright purple. Two Englishmen were admiring it as it stood at the curb. "You know," said one, "that is the only car of its kind. The Cadillac people promise Sugar Ray they would never paint anyone else's car that color." "Is that so", said the other, a bit awed. And then he added thoughtfully, "But after all, I don't suppose many chaps would want one that color". We can be different by being spectacular in trivial things.

Here is a more excellent way. "Do not be conformed to this world", said Paul, "but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good, and acceptable, and perfect". Transformed by the renewal of your mind—that is a difference that matters! Proving what is the will of God—that's really different! "If you salute only your brethren", said Jesus, "what more are you doing than others? Do not even the Gentiles do the same?" Doing more than others—there's a difference that counts! "If anyone forces you to go one mile, go with him two miles". That is a difference of 100%, and every bit of it important. There is always the opportunity to be different by being Christian, and by going beyond conventional behavior in the direction of love and goodness. Compared even to the religious folk of his day the Good Samaritan was really different. Go thou and do likewise, the Master says.

Much confusion results in our thinking because we regard Christianity

as a majority movement. It isn't now, and it never has been. It is a narrow gate and a hard way, and those who find it are few—the minority. We speak of Christian civilization and a Christian nation, but this is gross misuse of the term Christian. We don't see clearly until we see that the Christian way is an unrealized dream to strive for—not a present state to be conformed to, in America or anywhere else.

There was a great hubbub on the news stands and in the parlors of sophisticated conversation last fall when the second Kinsey Report was published. What it showed was essentially what his first volume showed. The actual behavior of those interviewed deviated widely from what we had regarded as normal, and further still from Christian standards of chastity and fidelity. Several things need to be said to help set this study in proper perspective. In the first place, Dr. Kinsey got his information by interviewing only women who volunteered to be interviewed. I have grave doubts that such women as volunteered are typical or representative of American women as a whole. I am not alone in those doubts. In the second place, it is a statistical study. Statistically, the reply of a street walker and that of a Christian mother each count the same—one. It is a quantitative study of behavior, not a qualitative one, in an area in which quality is of utmost importance.

But a third consideration looms larger yet. It is this. What did we expect? Why are we so surprised and shocked? Suppose a statistical study were to be made "The Financial Behavior of the Human Male". Would it reveal a glorious record of Christian stewardship—or even of simple honesty? You tell me! Suppose a statistical study were to be made "The Social Behavior of the Human Female". Would the graphs soar skyward with tales of wrongs forgiven, resentments forgone, revenge forborn, deceit forsworn? Suppose a statistical study were to be made of any and every aspect of human behavior. Would it show the vast and overwhelming majority of men and women confirmed in lives of Christian love and humility and peace? We know it would not! Why then our surprise and shock at the results of these Kinsey studies of one area of human life?

The Christian way is not, and never was, the statistical record of the way people actually behave. It has nothing to do with majorities or percentages. It is not conformation to the world—it is transformation by the renewal of the mind. It is a high way beckoning high souls to nobler ways of life and deeper levels of happiness, harmony, and fulfillment. It is the good, acceptable, and perfect will of God—waiting for us to prove it.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—

I took the one less traveled by,
And that has made all the difference.
(from "The Road Not Taken" by Robert Frost)

Book Note

Samuel F. Pugh. *Between-Time Meditations: 20th Century Psalms*. St. Louis: The Bethany Press, 1954. 63pp. 50 cents.

Sam Pugh doesn't look like the ordinary idea of a poet, and that adds the surprise of the unexpected to the aesthetic and religious satisfactions which follow from reading his psalms.

The author has rightfully titled his little volume. What he presents is not great poetry, but it is true poetry, catching with real art the in-between moments of life and glorifying them. These poems are filled with praise, gratitude, humble confession of sin, and strong but quiet affirmations of faith. They are essentially devotional in a very personal sense, and in a few instances in a very private sense. Most of them are for the reader alone, not for a group, and they are written to strengthen a reader's soul. A few of the poems such as "This Day for Thee," "Increase my Love, O God," and "The Paths of Service Lead Afar," might well be set to music for use as hymns. One or two others could be adapted for solo form.

The two dominant moods are the lyrical and compassionate; the two dominant motifs are God felt through nature and through human need. Mr. Pugh has an admirable tightness of phrasing and a clean poetic line, as evidenced particularly in:

"Lift thou my soul to some new height
Of joy or pain;
Let me breathe deep and fill my life,
And go again,
That days ahead be touched with power,
O God on high,
To walk with thee each night and day—
Until I die. Amen.

His poetic sensitivity is evidenced in such phrases as "the night slips out on ragged shreds of time," "crevasses have their own tranquility," or "melodies soft and reflective from wind gently swaying the trees." In only one instance does the poet allow proper didactic to become banal and hortatory—"Dedicate Your Life" should not have been included. But it is easily forgiven when Mr. Pugh has given us such tender and spiritually effective poems as "Dawn," "Dry Not the Tear," and "Night."

W. B. B.

THE SCROLL

The Journal of the Campbell Institute

COUNCIL ON CHRISTIAN UNITY FORMED

I. E. Lunger

A REFORMATION BAS-RELIEF THAT PREACHES

O. F. Jordan

TWO MEDITATIONS

C. F. McElroy

"BLESSED TRINITY" or "BLEST ETERNALLY?"

R. L. James

THE MEANING OF EASTER

W. A. Parker

THE DISCIPLES AND THEOLOGY

W. B. Blakemore

BAPTIST—DISCIPLE UNION IN REVERSE

F. W. Burnham

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The William Henry Hoover Lectures On Christian Unity

Monday, Tuesday and Wednesday, April 11, 12 and 13, 1955 at the
University of Chicago

by

Dr. John Knox

Professor of New Testament

Union Theological Seminary, New York City

General Subject

The Early Church and The Coming Great Church

I. The Shared Life

II. The Common Faith

III. The Growing Unity

IV. The Authority of the Early Church

Later announcement will give fuller details of time and place of the
lectures

Admission will be without ticket and without charge

The Forthcoming Hoover Lectures

The announcement of a great series of lectures dealing with the relationship of the New Testament Church to the problems of Christian Unity is of major importance for Disciples of Christ. The pre-eminence of Dr. John Knox of New York as the lecturer guarantees a significant contribution to our undertaking of the valid place of the early church as a guide for our thinking about the church today.

The development of the theme for Dr. Knox's lectures is an interesting story and provides an opportunity for presenting the principles which have guided the committee of the Hoover Lectures in its choice of lecturers.

The agreement in terms of which the Lectures are presented indicates that the lecturers are to be men characterized both by scholarship and churchmanship. The committee is therefore able to consider both the academic and clerical groups for potential lecturers, and laymen are not closed out from consideration, though one of the latter has not yet been chosen.

In projecting the lectureship, it was decided that the first period should be devoted to presenting the ideal of Christian Unity in its largest terms. This period of the lectureship would be prophetic in spirit, productive of a series of volumes in which the great aims of Christian unity could be pronounced by men from various kinds of stations in various communions. During this initial period an eye was kept upon denominational distribution. So far an Episcopalian, a Congregationalist, a Methodist, a Disciple, and a Lutheran have appeared on the Hoover Foundation. Vocationally they have included two ministers, each of whom stands in the top rank of his communion, one seminary professor, an editor, and a college president. Dr. Knox will be the second seminary professor and the second Methodist to appear on the Foundation.

The very titles of the first five volumes in the Hoover Library illustrate the way in which the prophetic spirit on behalf of Christian Unity has become articulate. *Toward a Reborn Church* by W. M. Horton and *On This Rock* by G. Bromley Oxnam used the emergence of the World Council as subject matter by which their themes could be illustrated. *The One Holy Catholic Apostolic Church* by Conrad Bergendoff used a classic definition of the Church as its framework. Those who heard Dr. Bergendoff's lectures, or who have read the book, will never forget the freshness and genius of his discussions of Holiness

and Catholicity in relationship to the Church, nor the new insights which he gave into the Lutheran approach toward church government and structure—an approach which is much different from what other communions often believe about Lutheran policy and practice.

The Unfinished Reformation by C. C. Morrison set the problem of Christian Unity, particularly as it faces Western Protestantism, in the context of Church history from the Reformation to our own day. His discussion revealed realistically the difficulties, the urgency and the possibilities of unitive achievement.

Prospecting for a United Church by Bishop Angus Dun was the first volume in the series. It brought to the fore the three deep-lying attitudes toward the Church which are to be found in Christendom: the catholic or traditional, the classic protestant or biblical, and the left-wing protestant or spiritual view. At the time this book appeared there was a strong tendency within the World Council to consider only the first two of these attitudes. Both directly and indirectly Dr. Dun has helped in the correction that has come at this point. At Amsterdam in 1948 he was among those who were pleading for a recognition of all three points of view. It is common knowledge that by the time of the Second Assembly of the World Council in 1954, the fact that there are three and not two fundamental attitudes toward the church was being taken for granted in program planning. Constructively, Dr. Dun set forth a vision of a united church in which all attitudes would be given valid expression.

With the completion of five sets of lectures which were devoted to prophetic statement, the committee for the lectureship decided that it was time to introduce a second strand. This strand would deal with more specific contributions to ecumenical thinking, based upon large concerns which should be considered by those who accept ecumenical responsibilities. One question which the committee faced was "How can we include in the lectureship a volume dealing with the biblical contribution to our thinking?" This question led the committee to scan the roster of biblical scholars. When the name of Dr. Knox was reached the committee began to realize that it had come upon the name of a man who deserved the strongest consideration. Dr. Knox, in a series of volumes, had already shown his capacity for approaching the New Testament by taking a large theme and working it through. This he had already done with the themes of faith and the Christ, and for two major personalities of the New Testament, Jesus and Paul. The easily available insights into the working of Dr. Knox's mind led the committee to judge that in all probability the topic of the Church in the New Testament was another major theme upon which he had already done

much thinking and work. If this were the case, the Hoover Committee was jealous that the resultant work should appear under the auspices of the Lectureship. If it were not the case, it was hoped that Dr. Knox would undertake the topic.

Dr. Knox was approached with some trepidation. Not that he is a fearsome man, but it was well known to the committee that he has been carrying in the past few years a very large burden of work. Besides his teaching and research at Union Theological Seminary, he carries extensive advisory responsibility toward student programs of study. Furthermore, as a major editor of the *Interpreter's Bible* we knew that he was carrying in that connection a work-load of major dimensions. Fortunately, there were two factors which made it possible for Dr. Knox to accept the Hoover invitation. First, as had been surmised, the topic of the New Testament church was one on which he had been thinking and collecting material for some time. Secondly, a sabbatical year to be spent in England where he would be released from many of the pressures present in New York was approaching.

At the outset, the Committee felt that it could not ask Dr. Knox for anything more than a discussion of the New Testament church with an understanding that his lectures would be given on a Foundation for Christian Unity. This attention to the New Testament itself would be a contribution to the interests of the Lectureship, whether or not Dr. Knox would be able to contribute the energy needed to go the further steps and deal explicitly with the meaning of the New Testament for our contemporary ecumenical problems. As correspondence about the lectures developed it became clear that Dr. Knox was giving himself to developing his theme with explicit attention to the current as well as to the biblical scene. The title which he has given to his lectures indicates the range: *The Early Church and the Coming Great Church*.

As far as Disciples of Christ are concerned this is the most exciting title that has yet appeared on the Hoover Lectureship list. The early church and the coming great church were the two themes that inspired our forefathers and to which they devoted all their energies. They have remained primary concerns for us throughout our history. Dr. Knox, by virtue of his years both at the University of Chicago and at Union Theological Seminary, has been a professor to many present-day Disciple ministers. He is well known to others because of his occasional lectures at other centres. The excellence of his scholarship is renowned; his felicity in public presentation is well known. He will be heard with great interest and eagerness.

Council On Christian Unity Formed

IRVIN E. LUNGER

The cause of Christian unity will be served more effectively as the result of the reorganization of the Association for the Promotion of Christian Unity announced at the International Convention of the Disciples of Christ which met in Miami, Florida, the last week in October.

For the past 44 years the Association for the Promotion of Christian Unity represented the Disciples in ecumenical study and service beyond the Brotherhood and carried forward a program of education and interpretation within it. Commissioners, elected by the International Convention, were charged with the responsibility of promoting Christian Unity and rendered outstanding service in its behalf.

During the past year the Association was one of three agencies co-operating in the Committee on Ecumenical Fellowship and Service which prompted a re-examination of the Association by its commissioners and resulted in proposals for its reorganization on broader and more representative lines. This was accomplished at Miami.

The Association was originally known as the Council on Christian Union when it was created by Peter Ainslie and his associates. In the current reorganization the Association adopted a new name—similar to that of the original group—and is now known as the Council on Christian Unity. More important than the change in name and a shift in designation from *commissioners* to *directors* is the opening of the new council's membership to all "who express themselves in sympathy with the purposes of the Council and who make proper application for membership." By broadening the membership base the new council will involve a far greater number of interested men and women in its program.

Another change accomplished in the reorganization was the naming as directors and as members of the executive committee of the Council the executive heads of the International Convention of the Disciples of Christ, the Board of Higher Education, the Committee on Relief Appeals and the United Christian Missionary Society. This will bring into fruitful relation the agencies most directly involved in the Christian unity effort.

In the Council on Christian Unity there will be three major departments. The Department of Ecumenical Service will function in areas of service abroad, fraternal workers and exchanges, volunteer services and the preparation for ecumenical service. Mr. Robert Tobias will

serve as its Director and Mr. C. O. Hawley as its chairman. The Department of Ecumenical Study will function in the area of faith and order, communion and ministry. Dr. Ronald E. Osborn will be its director and Dr. Irvin E. Lunger its chairman. There will be a Central Department for Christian Unity which will care for representation and support of national and world ecumenical programs and organizations and for ecumenical negotiations with other communions in the United States. Dr. George Walker Buckner, Jr., will be the director of this department and Dr. Hampton Adams its chairman. In addition to these three major departments, a joint committee on interpretation will be set up to care for publication, lectureships, conferences and local church emphases in the area of Christian Unity.

Officers of the new Council, elected at Miami, are: Dr. Hampton Adams, president; Dr. Irvin E. Lunger and Dr. Riley B. Montgomery, vice presidents; Dr. Harris L. Smith, treasurer; Dr. George Walker Buckner, Jr., secretary and executive secretary; Miss Evelyn Honeywell, assistant secretary-treasurer. In addition to these officers, the Executive Committee consists of Dr. Gaines M. Cook, Dr. A. Dale Fiers, and Mr. C. O. Hawley. In the new organization, the board of directors has been increased to 33 members.

With its reorganization and eventual incorporation under the laws of the State of Indiana, the Council on Christian Unity will render a far greater service to the Brotherhood and to the cause of Christian Unity. Responsibilities which have rested almost entirely upon the shoulders of one devoted man, Dr. Buckner, are now spread so that, while they fall no less heavily upon him, they rest with increased weight upon a vastly larger number who share a common cause—that of Christian Unity. The emergence of the Council on Christian Unity heralds a new day for the Disciples of Christ.

Finance Report—The Campbell Institute, January 3, 1955

The balance in the treasury of the Institute as of January 3, 1955, is \$431.24. All bills are paid. This represents 344 paid-up subscriptions to the *Scroll*. The balance on hand is sufficient to publish the *Scroll* (32 pages) for the remainder of the fiscal year. The *Scroll* is on a sound financial basis.

Respectfully submitted,
(Signed) J. J. VanBoskirk, Treasurer

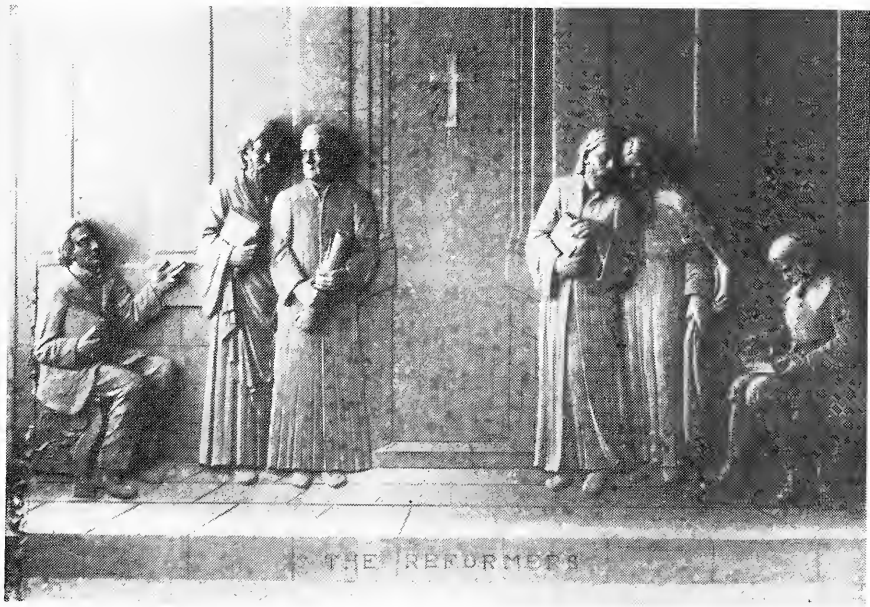
G. Edwin Osborn of Enid, Oklahoma writes a word of advice that is worth passing on to future Disciple representatives at Ecumenical conferences. "I discovered at Evanston, as many other of our men have at other times, that the way to influence "official" opinion, as expressed in public pronouncements is to get in person before the members of the drafting committee, have breakfast or dinner with one of them, but also to write out precisely and briefly such wording of the matter as desired. That was my own procedure twice during the Assembly. Then also we Disciples ought to be doing more ecumenical writing—in the strain of *Response to Lund* and . . . *to Amsterdam*, and in the *Ecumenical Review*, etc—to give us both status and stature for our viewpoints."

This is all sound advice. Ecumenical pronouncements are always prepared under great pressure of time, but with an adequate pressure of zeal and concern. Anyone who is responsible for producing a document in a few days is past the point where diffuse discussion is helpful, but he is not past the point where a precise statement can be given solid consideration. Having in hand the wording of an idea in case it should prove a valid point is half the battle of winning the point. Was it Aquinas who said that one system of government should not be destroyed until another is ready to take its place? Certainly, one proposed wording on an issue should not be rejected unless an alternative wording is at hand. Only by this procedure can ecumenical conversations move forward within the available time span. When documents must be produced within a given time limit there is always the possibility that important matters may be overlooked. But if we waited until every last detail had been thought out, the opportunity for significant pronouncement would have gone by.

Housing During The Hoover Lectures

The forthcoming Hoover Lectures occur on the first three days after Easter Sunday—Monday, Tuesday and Wednesday, April 11, 12 and 13, 1955. These dates have been chosen because they suit the calendar of many ministers as well as the schedule of classes at the University of Chicago.

Arrangements have been made for convenient housing during the lectures. Dormitory-type rooms will be available on campus for \$2.00 per night. If preferred, reservations in hotels in the university neighborhood can be obtained. Housing can be arranged by writing to Disciples Divinity House, 1156 E. 57th St., Chicago, 37, Illinois.



A Reformation Bas-Relief That Preaches

By ORVIS F. JORDAN

In the southeast narthex of Park Ridge Community church is a bas-relief, installed last summer, which has attracted much attention. I have been asked to tell The Scroll readers about it. It is a memorial that has been set up by the friends of Sandra Miller, who was killed in the Rocky mountains in August 1953. She was a gracious and talented young woman of broad social vision, and for quite awhile the church committee was at loss to find a suitable memorial for her. Stained glass windows are very conventional. How else could we be reminded of her?

In our church is a sculptor, Eugene Romeo, Italian by ancestry and Roman Catholic by upbringing, whose skills have served our cause in many ways. Our project of a bas-relief was worked out jointly. I furnished the church history and he the artistic skills.

When in Geneva, Switzerland, in the summer of 1952, we saw four ramrod figures on the university campus commemorating Calvin, Knox, Farel and Beza. They stood looking straight in front of them, which to me symbolized the utter individualism of a certain type of Protestantism. I thought those men should have been talking to each other.

So we decided to erect a monument to the six reformers most revered in the fellowship of our local church. They are portrayed in earnest conversation with each other. Those selected were from left to right Alexander Campbell, John Knox, Roger Williams, Martin Luther, John Wesley and John Robinson. Campbell and Robinson are seated at either end, and two standing pairs appear in between them. At the top is a cross which gives unity to the group. One of my good friends asked why we did not have John Calvin. My reply was "The man who consented to the death of Servetus hardly belongs in a Community church, however great his achievements in theology." If we had had more Episcopalians, Quakers or Moravians in our group, we might have remembered their heroes also, but we had to draw the line at six, for our narthex would hardly hold more life-size figures.

Beneath each of the reformers is a single sentence which we think was characteristic of his thought, though the sentence is not always of a distinctly reforming character.

Alexander Campbell says, "The doors of the church should be as wide as the gates of heaven." If he did not convince all of his followers of this point, it still is an inspiration to many.

John Knox was a most rugged character with fine courage in a dangerous age. The faith that sustained him was, "One man and God is always a majority."

Martin Luther said many things that would have afforded us with an excellent motto, but our Lutheran members would not have wished us to pass over his great words, "Here I stand; I cannot do otherwise; so help me God."

Roger Williams, exile from religious intolerance in Massachusetts, was for only a brief period a Baptist, but most Baptists would want us to present a great Baptist principle in his words, "God requireth not an uniformity of religion to be enacted and enforced in any civil state."

When it came to John Wesley we would have been glad to inscribe his words on our bas-relief "If your heart is as my heart, give me your hand." But this genuine proffer of fellowship was already expressed by Alexander Campbell, so we make him proclaim the missionary credo of the Protestant church, "I look upon all the world as my parish."

We could never have omitted John Robinson's great credo, "The Lord has more light and truth yet to break forth out of his holy word."

When we combine these six great sentences we believe that we have the elements which may be combined into an ecumenical protestantism. This new emerging religion will be democratic, evangelical, progressive, courageous, world-minded and full of loyalty to the God who gives us our spiritual life.

Two Meditations

CHARLES F. McELROY, *Springfield, Illinois*

Family Night

The book of Genesis has two versions of the creation of man. In the first chapter we are told that God created man in His own image—"male and female created He them." Genesis 1:27. In the second chapter it is said that Adam, the male, was created first and was placed in the Garden of Eden "to dress it and to keep it." But in time it seemed that something was lacking. And the Lord God said:

"It is not good that the man should be alone; I will make him an help meet for him." Genesis 2:18.

And from one of Adam's ribs God created a woman and brought her to Adam to be his wife. Thus, by this version woman was the last act of creation. The best was saved for the last. Why was she made from a rib? Well, it has been often said that if Eve had been made from Adam's foot it might mean that he could trample on her; if made from his head, that she was intended to rule over him; but, being made from his rib, she was to take her place at his side as his companion and equal. Adam expressed his idea of their relationship to each other by saying:

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Genesis 2:24.

This is equally true of the wife. "Forsaking all others," as the marriage service reads—parents, kindred, friends—she cleaves unto her husband; and they become one. Thus the love of husband and wife is to be not only mutual but mutually exclusive.

Can any human love be stronger or more precious than that of husband and wife? Yes—the love of parents and children for each other. God found that it was not good for man to be alone; so He sent a wife. **We may reverently say that God found that it was not good for husband and wife to be alone; so He sent children.** Adam called his wife Eve because she was the mother of all living. God told Adam and Eve, and He told Noah and his three sons and their wives:

"Be fruitful, and multiply, and replenish the earth." Genesis 1:28; 9:1

And thus we have the family, where we find the devoted and self-sacrificing love of parents—especially of the mother—for their children. In return, we parents have the child's dependence, love and trust that become the most sacred things in our human experience, and the most rewarding for our own sacrifices—if we choose to call them sac-

rifices. Is there anything holier than a child's adoration of its mother? The loftiest conception of divine love is the declaration that God so loved the world that He gave His only begotten Son to save it.

God's plan appears to contemplate the family. To replenish the earth meant not simply to fill it with miscellaneous individuals. These individuals were to be gathered into groups. The family was a unit, where order, organization and discipline prevailed. Children must honor and obey their parents. Parents must not only provide for the material needs of the children, but must protect, guide and instruct them. They must teach the children the difference between right and wrong, and in particular must teach them about God. The Jewish law again and again commands parents to tell their children what God had done for them, in return for which the children should observe God's precepts. A parent's obligation cannot be better summed up than in Paul's counsel—
“ . . . bring them up in the nurture and admonition of the Lord.”

Ephesians 6:4.

Jesus as an infant is known as one of the “Holy Family,” including also Mary His mother and Joseph her husband. As Jesus grew up He recognized Himself as part of that family. After He had made His visit to the Temple when 12 years of age Jesus went back with Mary and Joseph to Nazareth, and the record says that He “was subject unto them.” Unto *them*. He dutifully took His place as a member of the family and gave due respect to Joseph as its head. When Jesus began His ministry He dignified the family relationship by performing His first miracle at a marriage in Cana of Galilee.

In certain passages Paul expresses doubt as to the advisability of marriage for some persons. Yet, when he undertook to instruct Timothy in various matters for Timothy to observe as a preacher, Paul specifically urged that a bishop (or elder) and a deacon should each be a family man—husband of one wife, ruling well his children and his own house. I Timothy 3:2, 12.

This is a family church. The proof is before us. Let us make it more so. Our aim should be to provide more and better facilities and equipment where needed in the church house, so that every family in this church shall feel free to bring all the children each Sunday, including even small infants and others of all ages. Here each child shall receive proper care, with religious instruction suited to his years and development. We wish every parent would take the time to examine what we already have, and then co-operate in making it adequate for lots of new faces there.

PRAYER

Our Father in Heaven, we thank Thee for the human family, and for

the dignity and sacredness which Thou hast given to it. Help the parents in this church to rear their children in the nurture and admonition of the Lord. May the appeal of Jesus to the children, and to those who become like little children, never be lost through our neglect or waywardness. Help this church to become more and more a church where families come to worship and to be blessed.

In Jesus' Name. Amen.

AT THE COMMUNION TABLE

On the cross Jesus spoke seven times. His sixth saying was: "It is finished," followed by: "Father, into Thy hands I commend my spirit." The three hours of physical torture were over. The utmost that wicked men could do to inflict bodily suffering on Him was ended. That much was finished.

But at the last supper Jesus, referring to the wine, had said: "This cup is the *new* covenant in my blood." There had been a covenant between God and Abraham, Isaac and Jacob that their descendants should be God's favored people. It was elaborated in a code of law, commanding in minute detail what to do and what not to do, enforced by severe penalties. Jesus came not to destroy but to fulfill the law. That covenant was now ended.

Therefore, when Jesus said "It is finished," we may read into it the meaning: "This is a beginning." It means henceforth the reign of love instead of law. For if we love God with all our heart, and if we love our neighbors as ourselves, we shall both do and not do all that the law commands, and more, because we shall act not from compulsion and fear of punishment but through our desire to give full measure running over. It means the dawn of a brighter light than mankind had yet seen. It means more abundant life in this world and the assurance of eternal life in the world to come. This new covenant extends to all people—of every country, sect and race. It includes you and me. Let us pray.

PRAYER

Our Father in Heaven: Help us to be more like Him who is our great example. As we eat of this bread and drink of this wine, may it deepen our faith and strengthen our determination to do the will of Him who died that we might live. In His Name. Amen.

“Blessed Trinity” or “Blest Eternally?”

RICHARD L. JAMES, *Jacksonville, Florida*

A teacher of one of our adult classes said one evening as we were waiting for members of a group to gather,

“You know, in the song book used by our class, the words to the hymn “Holy, Holy, Holy” are different from the church hymnal. In our class song book the first and last stanzas end with the words, ‘God in Three Persons, blessed Trinity!’ However, in the church hymnal the words are, ‘God over all, and blest eternally.’ What is the reason for this difference?”

As I was about to give a short summary of the reason for this difference, he continued,

“I was visiting with one of the persons on our prospect list who asked the question and accused us of not believing in the Trinity.”

“I was not able to convince her,” he continued, “that we did believe in the New Testament statement of God and Jesus and the Holy Spirit.”

This conversation serves to remind one that today the issues involved in an age-long controversy crop up in the most unexpected places in our religious world. To understand the full impact of this controversy one should go back to its beginning and see that there has existed a theological battle across the centuries and that the movement known as Christian or Disciples desired to have no part in theological disputes. They have insisted on being satisfied with the simple statements of Scripture and not the famifications of the theologians.

To begin with, we should be aware that the trouble had its first appearance in the dispute of the two of the leaders in the church in north Egypt at the beginning of the fourth century. Athanasius of Alexandria, who in his early twenties had written a treatise on *Incarnation of the Word of God*, was particularly forceful in elevating the person of Christ to position of Godship. It became difficult for one to distinguish in the divine sphere. They were strong in affirming that the Father and Son were coeternal.

There were those who took exceptions to this position and replied that Father and Son cannot be coeternal since a father must be older than son. The person who led the opposition was Arius, who had attended school in Antioch of Syria and was devoted to Greek philosophical thinking and could not tolerate irrational thinking.

The cleavage which this controversy threatened in the Roman Em-

pire gave concern to the Emperor Constantine. If he were to have a united empire, the church must be united. So it was that in 325 the famous council met in Nicaea to consider this question. The result of this first ecumenical council was the wording of the Nicæan Creed. All present except Arius and one of his friends signed this statement. In the words of Shirley Jackson Case, "Christendom now had for the first time in its history a universally authoritative statement of belief—a 'Catholic' creed—that might properly be implemented by the power of the state. The formula was not intended, at least by many of those who sponsored it, to be a definitive statement of personal belief clear and logical in every detail, but a general declaration of willingness to refrain from further debate on this issue raised by Arius. Also the creed was capable of being interpreted by the individual in a rather free fashion. Thus general assent, which was the end sought by Constantine, had been more fully realized than perhaps he had even dared to hope. The course of action for the emperor was clear; Arius and his obstinate followers were immediately banished. Constantine undoubtedly felt highly gratified over the outcome of the council." (Case, *Makers of Christianity*, pp. 127-28)

But the matter did not end there. When Athanasius returned to Alexandria, the friends of Arius continued to work for what they believed and in due time persuaded the emperor that Arius was willing to return to his religious duties in the spirit of toleration. Thus, the emperor ordered Athanasius to receive Arius back in good standing in the church. Athanasius refused on the grounds that Arius must first renounce his errors before he could be received back. The suspicions of the emperor were incurred and Athanasius was banished to Gaul until the death of Constantine in 337. Following the death of Constantine, Athanasius alternated between Egypt and Rome. Upon his death the controversy continued. Basil of Cappadocia took up the cause of Arius in the East and Ambrose of Milan the Catholic position in the West. The issue really at stake in all the conflicts was the growth of an imperial church. Freedom of worship and belief on one hand as over against the power of an invested church to say what was the faith to be accepted. Herioc persons on both sides of this conflict have testified through the centuries which have followed.

The result of this age-long controversy has been the division of thinking regarding the relationship of God, The Son and The Holy Spirit, into two camps. In one camp are the Roman Catholics and those who accept the Trinitarian Creeds and the idea of a totalitarian church. In the other camp are those of the east and others who rejected the Catholic view.

The conflict exists today as evidenced by the growing strength of the Unitarian Church on one side and the various religious groups which broadly accept the Trinitarian dogma.

It was one of the basic principles of those who started our restoration movement that Creeds had been instruments of division. Man-made creeds and requirements were a scourge upon the church. Since it was the desire to get rid of the divisions in the church and lead all Christians back to the pristine beauty and unity of the faith, they rejected all creeds and the positions which had been created because of those creeds. The New Testament was a sufficient guide for the Christian, they said. One is bound by nothing which is not specifically stated in the New Testament. Since all acknowledge the validity of the New Testament, creeds are unnecessary. The union of all Christians being the desire, the Scriptures would be their only requirement. Others would be allowed to believe the creeds, but no one would make them a test of fellowship.

Alexander Campbell went to some length to give this position in 1826 in response to a request to explain the Trinity. Said Mr. Campbell,

"In the first place I object to the Calvinistic doctrine of the Trinity for the same reasons they object to the Arians and Socinians. They object to these, because their views derogate in their judgement from the eternal glory of the Founder of the Christian religion. They will not allowe the Saviour to have been a creature, however exalted, because they conceive this character is unbecoming to him, and contrary to the scriptural statements concerning him. They wish to give him more glory than they think the Arians are willing to do. Now I object to their making him and calling him an "Eternal Son" because I think that if he were only the Son of God from all eternity, he is entitled to very little, if any more glory than the Arians give him. I wish to give him more glory than the Calvinists give him. They are as far below his real glory, in my judgement, as the Arians are in their judgement."

The next item taken up for consideration by Mr. Campbell had to do with the Bible references to Jesus. He continued,

"... I have an insuperable objection to the Arian and Calvinistic pharseology ... because it confounds things human and divine, and gives new ideas to bible terms unthought of by the inspired writers. The names Jesus, Christ, or Messiah, Only Begotten Son, Son of God, belong to the founder of the Christian religion, and to none else. They express not a relation existing before the Christian era, but relations which com-

menced at that time. To understand the relation betwixt the Saviour and his Father, which existed before time, and that relation which began in time, is impossible on either of these theories. There was no Jesus, no Messiah, No Christ, no Son of God, no Only Begotten before the reign of Augustus Caesar . . . The Holy Spirit selected the name Word, and therefore we may safely assert that this is the best, if not the only term, in the whole vocabulary of human speech at all adapted to express that relation which existed "in the beginning," or before time, between our Saviour and his God . . . I have held the idea for sixteen years that Jesus is called the Son of God, not because of an "eternal generation" (which I conceive to be nonsense,) but because he was born as the angel described to Mary." *Christian Baptist* Vol. IV (August, 1826) pp. 333-335.

In these times when interest is running high in matters of inter-denominational cooperation and union, it would be well for us to understand fully the implications of the position which we hold. It is indeed a position of religious freedom from the limitations imposed by the historic creeds. A person of German extraction asked me recently,

"Why do you not use the creed as a part of your service?" My reply was a question,

"Which creed?" I went on to explain that the choice of a creed might be the means of making it impossible for her to worship with us.

"Since we use no creed, you feel free to be a part of our fellowship, bringing with you the richness of your religious heritage. We make no demands upon you other than those imposed by the Bible and the dictates of your conscience as a follower of Jesus."

It is in line with this thinking that the words "Blessed Trinity" were deleted from the hymn by Alexander Campbell in the edition of the hymnbook which he had published.

The Meaning of Easter

WILLIS A. PARKER, *St. Cloud, Florida*

Each recurrence of springtime ushers in the succession of events of the Christian calendar, whereof Easter is the culmination. The festival has two aspects clear but inseparable. For the distinctly religious it is primarily personal, for some almost private. But for all who are moved by its larger dimensions, whether literal or symbolic, Easter is a concept of the utmost import for all the values of human achievement, irrespective of whether they survive in individuals, or in the social, perhaps long-delayed consequences of humane and spiritual endeavor, wherein

virtues go on to flourish "in diffusion ever more intense" and "truths awake to perish never, but open like seeds to ever-widening harvests of fulfillment."

This seasonal and germinal meaning is original and fundamental to Easter. In that sense the festival is pre-historic, yet contemporary with the earliest of the sages and seers who pondered the nature of the *hyle* or life-stuff whence all other things come to be. Their concept was of a universe with life both latent and emergent, *esse sive potentia*, awaiting but the mandate of the Cosmos to release the forms that were due to appear. Twice that idea was obscured by a dry-as-dust materialism—one ancient, the other early modern, both inhibiting and sterile of any and all humane meaning whatever, save the efficient logic of mechanics and calculation that stood up to refuse the absurd presumption of its own negative origin. Naturally it was not to science so much as to poetry, not to Lamarck, nor Erasmus, nor Darwin so much as to Goethe and Wordsworth, to whom the clear perception of life-in-things was directly given. And more than to these it was to Fechner that the insight came of a fertile and maternal Nature, wherefrom as by a gradient emergence the living forms appear. In both the Cosmic and the personal sense Easter is the reassurance of life.

The social implication is communicated by the promise, "because I live, ye shall live also". For all who welcome it, Easter reveals that no life can be isolated, just as no individual can be imagined who comes into the world alone, lives and dies alone, or in living stands alone.

II.

Our era and our moment in it make this meaning clear. For in our time a new-old challenge to that meaning arises to oppose it. It raises not the question of the nobility of the Easter concept; but it raises a more arresting question for believers. And that question is of the capacity and of the will of a controlling consensus of mankind to rise to the level of the Easter concept, and to make it, by peaceable and irresistible moral might, to prevail.

Fifty years ago, at the dawn of our century, ensued a decade or more of cautious optimism toward signs of an era of unprecedented good-will. To all mankind it gave promise to subordinate schisms and rivalries, to provide a universal emancipation. Assemblies of world leaders—both religious and scientific—published declarations that religions alike have their roots in prayers and aspirations that are common to the race. Also that science, henceforth, is a lamp that will burn with equal brightness for all who welcome it. New hopes kindled that new parliaments, guided by hard-won principles in effect among the favored

nations, would achieve the eventual federation of mankind.

Fifteen years later the world was again in flames. The peace of 1900 was seen to have been but a truce. Strifes of 1848, 1860, 1870, were but outbreaks of fires unextinguished. World War I was a recurrence, and World War II was but its aftermath. Between those two it became apparent that optimism knows no secure place anywhere, and that its era is past. War is no longer only "the regrettable but incidental interruption of advancing culture" but it appears to reveal promordial, perhaps incorrigible, forces again at large in our diminishing, but inseparably-related, world.

III.

If these two opposing concepts were geographically divided, if there were two hemispheres, we could labor to promote isolation or non-interference: but the Easter concept is negated as truly by those who only profess it as by its foes. For to fall below its standard is to oppose by paralyzing it. What is more confusing is that neither has a monopoly, perhaps not even a preponderance of any virtue or any vice. Both claim the just cause. Each claim to be an emancipation, and regards its opponent with advocating an enslavement. And each claims overwhelming actual or potential destructive power. The question is will either or both learn kindness, or even the will to tolerate the other. Failure threatens by a peculiar analogy to follow the pattern of ancient civilizations: as Santayana remarked, "it is the way of the ignorant of history to go on repeating it." Greece and Persia strove for two centuries, and were an easy prey for Alexander. Then Carthage, Gaul and Alexandria fell to Rome. Then Rome yielded the scepter to the Teutons, till the British-Spanish struggle ensued, whereupon Spain sank to obscurity before ascendant Britain, France and finally America. As much to the point is the example of Colonial America supervening upon the decadent tribal Red Man, who after centuries of fruitless wars against earlier kinsmen, were too few and weak to resist.

It is evident that weapons of terror and wealth of resources rather than tolerance and understanding are mostly relied upon in both camps. But to the Easter-minded only a new concept of humanity can resolve the issue. That idea is implicit in Easter itself. It is the faith that mankind is a family, and not a feud: that the proper state of humanity is peace, not war: that the earth belongs to the people who inhabit it, their stake in it is theirs as ours is ours. Not to see this is blindness, not to say it is cowardice, not to act upon it invites suicide-the suicide of what makes life significant, deserving to survive. Is not this the meaning of Easter?

The Disciples And Theology

W. B. BLAKEMORE, *Chicago, Illinois*

The World Convention of Disciples of Christ has instituted a study program looking forward to reports before the Toronto, 1955, convention, on topics of major concern to the Disciples. These topics are of importance both for the Disciples in and of themselves and for their relationships to the ecumenical movement. This paper has been prepared in connection with the study program as part of the work of one of the committees which is dealing with the place of theology in the life of the church.

The method of the paper is that in an opening paragraph several propositions are made which are then elaborated in the body of the presentation.

The Disciples of Christ are in an intellectual crisis. Historically we have been a non-theological people, and we have flourished in a non-theological age of the world's history, But in mid-twentieth century we have entered a new theological age. The Disciples of Christ today are confronted with the question of their relevance to the new era. In this new age the Disciples have an important contribution to make if they properly understand themselves.

"We have been a non-theological people." In these terms, we Disciples of Christ frequently define ourselves. But the statement is not a good description of ourselves. What we have meant can be more precisely indicated by saying that we have been more interested in topics that are usually thought of as comprising "practical theology" than we have been in the topics which usually comprise "dogmatic theology." Sometimes we have said that we are a practical rather than a speculative people, but this too is not a precise way of describing ourselves.

What has been our relation to theology? How can we understand theology in order to see our own relationship to it?

One way of understanding theology is to say that it is Christian thinking organized around several major topics. These topics can be ranked in various ways, and various terms could appear in a listing, but the following listing will help Disciples of Christ to understand themselves.

God	Man and Sin	Gospel
Christ	Redemption	Ordinances
Holy Spirit		Ministry
Revelation	Bible	Church
Creation	Salvation	Christian Ethics

This list has been arranged in two major groups with the Bible as a central focus. For expediency, we shall hereafter refer to the first major group as Group A, and the second major group as Group B. This is a colorless nomenclature, but, after much deliberation about other names, these have been adopted. The reader is asked to get well in mind the topics which are included in each group.

The grouping has been adopted because it makes it easy to point out that within the whole range of theological inquiry there are some topics with which the Disciples have been more at home than with other topics, and it is upon these more familiar topics that they have expended the greater part of their intellectual energies. Disciples have preferred to discuss the topics in Group B. These have appealed to them as more practical than the topics in Group A. Group B deals with matters that can be seen, felt and experienced. They are therefore more "objective." Being an empirically and practically minded people, Disciples have preferred these topics. Furthermore, because of the availability of the Bible, which traditionally we have accepted as a norm, Disciples of Christ have felt that it is not necessary to answer questions about the nature of God before we answer questions about the ordinances or the ministry. "No man has ever seen God" but every man can read the Bible. Disciples of Christ therefore have tended to be sceptical of anyone in their midst who sought to make his particular doctrine of God normative for the rest of his theology, but have been respectful of anyone who sought to derive his theology from a biblical base.

Furthermore, we have always asserted that we have no "official" theology, no "prescribed doctrine," no "creed but Christ." What we have meant by these phrases is that we have not felt that we had the right to demand acceptance of any particular beliefs about topics in Group A as a basis for church membership. With respect to Group A we are, as a people, varied in view, and, for the most part, vague. With respect to Group B, there is a very easily defined group of beliefs which are standard for the Disciples, and in terms of which we understand ourselves to be a united group. Amongst us a man is far more likely to get in trouble if he deviates from our standard ideas about the ordinances than if he develops strange or new ideas about the nature of the person of Christ.

Why is it that as a people we have been able to flourish with this kind of approach to Christian thought for well over a century? There are two main reasons.

First, in the years prior to our emergence, doctrinal differences had often become occasions of strife and discord within Christendom.

Disciples remember that the chief argument of the Campbells against the use of creeds as a test of church membership was based on history. "Creeds used as a test of fellowship have proven divisive," they said. Both Thomas and Alexander Campbell believed that creeds, systematic theology and apologetics, had their proper place and were beneficent when kept in their proper place (see Propositions 6 and 7 of *The Declaration and Address*). The Campbells did not argue against creeds on either biblical, philosophical, or theological grounds. They argued against them by pointing to church history. Since creeds had proven divisive they should be abandoned as tests of fellowship. But Alexander Campbell respected the whole range of theology to such an extent that when he wrote *The Christian System* he covered the whole range.

The Christian System in its treatment of our Group A topics is not a great book. It is woddan, sketchy, and unoriginal. The book "comes alive" about half way through when Campbell reaches the topics of Baptism and the Church.

In writing the *Christian Baptist* and the *Millenial Harbinger* Campbell devoted some space to the topics in Group A. But the series of articles which he developed at greatest length and to which his readers gave the most enthusiastic response was "The Ancient Order of Things." It dealt with the topics in our Group B. Similarly, the eagerly received writings of Walter Scott were those which dealt with "The Ancient Gospel," in which he was dealing primarily with the process of conversion by which we are saved, and was outlining the major preaching themes of our brotherhood.

In other words, Group B topics were safe and familiar topics for the Disciples. They gave the answers to the questions with which men of that day were dealing—topics that helped them to build up and conduct churches, to bring the practical force of religion to bear upon the new American community. By dealing with these practical topics Disciples found that they could reach satisfying agreements. Around them they saw "wrangling and parring sects," and for the most part these sects were disputing topics in our Group A. By allowing each man to believe as his own mind and conscience dictated on Group A topics, by requiring as a test of fellowship a simple profession of faith instead of a creedal or confessional statement of belief, and by appealing to the Bible on Group B topics, our forefathers, in the midst of an encircling sectarianism, carved out for themselves a religious community of considerable peace and harmony. The first reason why the Disciples flourished with their original approach to theology is that for many people it brought a solution to their ecclesiastical problems.

greater concern with Group A topics than they formerly had. This does not mean that they have no remaining interest in practical and ethical concerns. They still seek righteousness, which means primarily that they want to know what constitutes Christian living. But they know that they need to be constantly renewed in their faith that there is a God who loves man and the creation and works for its redemption. They are trying to understand the creation in the midst of which they are set, to discover whether there can be any ultimate meaning and value to which they can give themselves without futility.

In the face of this situation it is those theologians who deal bravely with the topics in Group A who are the most useful at the present time. Many of these theologians tend to come from communions which have been strongly "theological" in the past in the sense that they have worked out creeds and systematic theologies which pay great attention to the problems of God, Christ, Man, Sin and Redemption. In face of the need for substantial help in answering these questions, contemporary men have turned to great theological systems of the past for suggestion. The figures which have most appealed to modern men are those who wrote in very turbulent times like our own, namely, Augustine who wrote in the face of the downfall of Ancient world, and Luther and Calvin who worked in the years when ancient feudalism was passing away and the modern world was struggling to be born.

The Disciples of Christ, in the face of these current developments, stand in a treacherous position. Our tradition does not reach back to any prior age which was as upset as ours is, and that tradition is weakest at just the points which concern contemporary man. However, it is important that we understand the tradition that we do have. There have been some important instances of Disciple attempts to deal with Group A topics, and some methods which need to be reconsidered. In discussing Disciple methods of theologizing five distinct patterns can be discerned. These can be designated in the following way:

- a. The "tradition"
- b. The method of Alexander Campbell
- c. The conservative tradition of Milligan and Zollars
- d. The method of popular preaching
- e. The method of E. S. Ames and the empirical school.

Each of these needs brief discussion.

The "tradition" with respect to Disciple theological method is drawn from our early assertion that "the New Testament Scriptures are the sufficient guide for Christian doctrine and practice." It has already been remarked that with respect to Group B topics, the traditional

The second reason why the Disciple approach to theology flourished is to be found in the nature of the civilization in which our movement had its great and rapid growth. That civilization was one in which men could remain unconcerned about Group A topics. The Disciples arose in an un-anxious age. It could be taken for granted that "God's in his heaven, all's well with the world." Individuals might have periods of personal distress, but corporately speaking the world was progressing nicely. As long as the frontier was ever-expanding, as long as the world was enjoying the general peace that extended from Waterloo to 1914 (a peace broken only by relatively localized wars), as long as science and technology were making amazing strides, most of which benefited man and promised more of the same, the general impression that "all's well with the world" could be maintained. Under such circumstances men simply were not concerned about Group A topics. Indeed, theologians who dealt with them often appeared antiquated, or to be neurotically concerned with topics by which a healthy-minded man should not be unduly distracted. A people like the Disciples of Christ with their attention focussed on the practical affairs of church life, and an easy attitude toward the problems of God, Christ, Sin and Redemption seemed better fitted to the age and flourished apace.

But this century has seen great changes in both the world's condition and men's concerns. In America the continental frontiers were reached, and the major economic re-adjustment required brought on a depression that became world wide. Twice in thirty years war broke out on a global scale. Science finally made discoveries that threatened instead of benefited mankind. There is much that is wrong with the world. No one knows exactly how deep the troubles are. Some men, like Barth and Niebuhr, believe that the troubles are radical and that the whole creation and all of history is "fallen." For them the troubles go very deep and will never be healed until God establishes an entirely new order "beyond history." Others believe that the predicament is not so radical, and that while the foundations may have been shaken the creation has not cracked irreparably. As they contemplate man's involvement and responsibility toward today's troubles theologians vary in their statements regarding the depths of man's guilt, but no one denies that man is in some way guilty for the present condition of things. Everyone knows that there is serious trouble abroad and that ours has become an anxious age. "Much is wrong with the world; can there be a God in Heaven?" That is a question directed at Group A, not at Group B.

The nature of the world in which we now live has led men to a far

procedure was to resort to the Bible as guide or norm. A similar procedure has been our "tradition" with respect to Group A topics. The Bible thus stood in a central position in the tradition. It served as the guide for what we should do in the objective visible world. It stood also as the source of our knowledge of the invisible and divine. But even the Campbells did not follow this tradition in any literal way. Both Thomas and Alexander Campbell knew that the Bible could not be used apart from principles of interpretation. Both knew, quite self-consciously, that some philosophical standpoint always influences any theology. They knew and acknowledged that the philosopher who had most influenced them was John Locke. The "Campbellite" method in theology may therefore be summarily characterized as philosophico-biblical. These few words do not do justice to the complexity of Campbell's procedure. That procedure has been well analyzed many years ago in W. E. Garrison's *Alexander Campbell's Theology*.

The fact that Alexander Campbell's theology was a sophisticated one involving both philosophical and biblical elements meant that there were at least two ways in which later men might carry on the tasks of theology and still claim to be true to the fathers. One way was to emphasize the biblical element. This became the conservative way. In the writings of Robert Milligan, (*The Scheme of Redemption*) and E. V. Zollars (*The Great Salvation*) there is still a monumental quality to the systematic theologies they wrote. But by ignoring the philosophical problems involved in writing theology these men opened the door to fundamentalism and the dissolution of significant theological writing among those who followed that path. Even today, among those who follow the conservative path, *The Scheme of Redemption* alone is in any sense an adequate text-book—and *The Scheme* appeared in 1868.

The other way in which Campbell has been used has been to emphasize the philosophical contribution to theology. The rediscovery of the philosophical theology among the Disciples is particularly associated with the Campbell Institute and pre-eminently with E. S. Ames. It would be unfair to the richness of Dr. Ames' mind to say that he put philosophy in the place of theology. His ideas of God, Christ and human nature were built up from insights in many disciplines—aesthetic, philosophic and scientific. Out of the great range of human knowledge which his mind comprehended, social psychology amidst the empirical sciences and pragmatism in philosophy were to have the greatest influence, but it was an influence which played on a spirit which was richly cultivated in biblical and artistic ways and which, at base, contained a mystical and romantic strain. The ideas that emerged

from this richness were something far different from either the wooden fundamentalism or the vague middle road thinking which characterized most theology thirty and forty years ago. Dr. Ames himself did not like the term theology to be attached to his thinking. He preferred the term "philosophy of religion." But the facts of the case are that of all modern Disciples he worked most bravely and daringly with what we call the Group A topics in theology. In richness of mind he was equal with, if not indeed greater than, Alexander Campbell. But it must be admitted that where in Campbell there was a more self-conscious balance between the biblical and the philosophical problems involved in writing theology, Dr. Ames was more concerned to understand what he was doing philosophically than biblically.

The remaining method which has characterized Disciples of Christ can be called preacher's theology. It is the method which is adopted by our great preachers whose time must be divided between the multifarious duties falling upon the local pastor. Such men have available for study a relatively restricted amount of time, yet they must produce two or three significant addresses or sermons per week. Most of these men cannot leave their parish duties to become theologians in the strict sense of devoting major time to thinking through the issues of Christian faith. But the best of the ministers read the works of the theologians. They bring to this reading a high degree of discernment, an intuitive and cultivated sense which has its basis in seminary education and has been increased by varied experiences and continued reading. It is such men who finally make the decisions which decide the theological temper of any age. These are the men who listen to the various theological positions that emerge in every era and select that which is truly speaking to the present-day condition of men. It is the preachers who are able to distinguish between theologies which have only been spun out of the ivory tower and those which have come about by significant spiritual as well as intellectual wrestling.

It is not fair to think of this preacher's theological method as being merely imitative. It is highly selective upon the basis of intellectual cultivation and vivid parish experience, and it has an indispensable and legitimate place in the work of the churches in discovering their theology. But the method has its dangers, and particularly in the hands of lesser individuals. It can slip into sheer imitation. The minister of weak intellect or spirit can degrade his theological method by identifying himself with a "school," or by adopting the views of a favorite seminary professor. In either case he ceases to exercise the critical judgments which the church sorely needs. He is not a member of that

company of intelligent and sensitive ministers who in every generation select from the various options the theological insights which truly reflect the Christian faith in a way that is currently powerful and meaningful.

One part of the theological dilemma currently facing the Disciples is our continuing need for a constantly better-educated ministry. Significant selectivity cannot be carried on by poorly-educated and thinly-cultivated men. We need a higher proportion than we have of men who can carry on the work of review, re-interpretation and contribution of their own insights.

But a well educated ministry is not enough. We must also, as a brotherhood, find the ways in which we can allow the emergence to full maturity and power of men who, in their early years, show strong capacities for theological inquiry in and of itself. During the past generation, the Disciples have seen five of their centres of ministerial training emerge from the under-graduate level to the rank of graduate theological seminaries. This development has done much to provide a parish ministry with powers of intelligent discernment. This advancement has come about because of a brotherhood, or corporate, concern. With respect to preparation above that level we have tended so far to leave matters to the initiative of the aspiring individual, and to whatever resources for financing himself he could find personally or in the funds of non-Disciple schools and foundations. The assistance available from his own brotherhood for the most advanced study has been exceedingly small. It may take another generation for us to become well organized in relation to providing truly specialized preparation at the highest levels for our most deserving young men. In the meantime, such can be done programatically to advance our theological position.

It has already been remarked that the theological method of Alexander Campbell was comprehensive enough to include philosophical as well as biblical elements. When Alexander Campbell founded a college in the full sense of the word, making the Bible a text-book within it, his college exemplified his understanding that Christian thinking must be done in the context of the whole range of human knowledge and experience.

In Campbell's day, while the range of human knowledge was extensive, it was not so vast but that a great individual might encompass it. Such catholicity of mind can rarely appear in our midst today, though its possibility must not be discounted. It was powers of great and wide comprehension which commended E. S. Ames to large numbers of discerning Disciples—and others. It is the enormous breadth of

their interest which has brought international fame to Albert Schweitzer and to Paul Tillich.

If we cannot have access to this kind of comprehension in single individuals we can have it through shared work. In one of its early stages the Campbell Institute organized itself into "chambers." These chambers dealt with old and new testament, church history, theology, sociology, psychology, religious education, etc. The idea of this organization was that significant findings from each of these areas would be communicated to the Institute as a whole. The fundamental idea was good and it points in a right direction, and a direction that is in accord with our best intellectual tradition.

Theologically speaking, the Disciples of Christ stand in the fortunate position of being free from bondage to some particular creed, nor any particular confession or catechism which we must eternally be justifying and re-interpreting for today. But our position can also be treacherous. Lacking the spur to theologizing which a creed or confession would supply (particularly on Group A topics) we may fail to respond to the theological needs of our own age. But the way can be found to a renewed concern with what each major branch of human knowledge has to contribute to our ideas of God. The physical, biological and social sciences, and the humanities with their strong philosophical concern must be allowed to play upon our minds to the fullest. The provision of a channel for such influence has been the major contribution of the Campbell Institute, and should continue to be.

The Institute has at all times been interested in history, social ethics, christian unity, etc. But it has been careful not to become the champion of one interest to the exclusion of others. Fifty years ago the Institute alone in our midst was the centre through which vigorous young men could express their interests in history, ethics, and unity. Today each of these has its own special promotional organization in our brotherhood—The Disciples of Christ Historical Society, the Disciples Peace Fellowship and the Social Welfare Department of the UCMS, and the Association for the Promotion of Christian Unity. As each of these has emerged, some have felt that the Institute was losing part of its reason for existence. On the contrary, each of these has only in its own way increased the availability of special materials available for the central concern of the Institute. That concern has been and continues to be that of providing *the meeting place* out of which significant theological ideas can be born.

Before drawing this discussion to a close, one comment should be made regarding the dangers which have accompanied the rise of sem-

inaries in our midst. Seminaries base their curricula upon the "divinity" disciplines. These traditionally involve bible, church history, theology and practical theology. In our present age of theological anxiety men have turned to two of these disciplines in particular for theological guidance. As a result, there has been in our day a strong emergence of "biblical theology" and a restudy of historical theologies. Both of these movements are good, in and of themselves, but neither alone can produce a satisfactory body of Christian thought. The inevitable tendency of a seminary is to become shut off from the rightful contributions of the sciences and humanities. No one would deny that the ways in which men of the past, both in biblical and post-biblical times, have solved their theological problems are instructive. But any serious study of these areas reveals that in every age the great insights have come from men who took the whole range of human knowledge into account. In a very real sense, the Campbell Institute should function as a kind of "*post-graduate*" seminar inspiring and encouraging its members to retain their relationships to the fullest possible ranges of human knowledge as they seek to find the Christian answers to the questions men are asking today.

But the Institute, if it is to succeed in the challenge, must make some modification of the interests which dominated it a few years ago. In that time, men were seeking for philosophical bases which would justify the ideas and practices which were flowing from theological positions which they tended to take for granted. Today, men everywhere are seeking for the understandings of God, Christ and Redemption which will give the lie to the futility with which a broken world confronts every enthusiasm which they would like to follow. The times have shifted from a philosophical search to justify our faith, to a theological search to justify our philosophizing. There is here a subtle but important change in direction. It is the change which will guarantee the relevance of the Campbell Institute—and the Disciples of Christ—in the days ahead.

Meetings At Miami

BUSINESS MEETING

The annual business meeting of the Institute was held in the McAllister Hotel, Miami, Florida, Wednesday, Oct. 27, during the 1954 Assembly of the International Convention. It presented a report which was unanimously adopted instructing the present officers to continue until the next annual meeting of the Institute, the officers to serve as the publication committee of the Institute. It was also voted that hereafter

officers could not succeed themselves for more than two consecutive terms.

MIDNIGHT SESSIONS

Two "midnight sessions" were held by the Institute at the McAllister Hotel during the Miami Assembly. On Tuesday, October 26, Dr. Virgil Sly of the United Christian Missionary Society elaborated the problems already presented before the Convention, which face the United Society as it seeks to carry on its work in areas of the world where movements for United Churches are strong and where congregations established through Disciple missions are desirous of taking their rightful place in such union movements. An extended discussion followed the presentation.

The "midnight session" on Wednesday, October 27 was both scholarly and celebrative. The latter aspect of the meeting celebrated the new directions in publishing scholarly Disciple works which have become available through recently initiated policies of the Disciples of Christ Historical Society and the Christian Board of Publication. One newly published book from each of these agencies was selected for review: From the Historical Society, *Barton W. Stone* by W. G. West; and from the Christian Board of Publication, H. L. Lunger's book on *The Political Ethics of Alexander Campbell*. Dr. Lunger and Dr. West reviewed each other's books upon this memorable occasion. W. H. Cramblet, President of the Christian Board of Publication was chairman of the meeting.

The publication board of the *Scroll* has decided that with the next volume (XLVII) the Summer, Autumn, Winter and Spring issues will appear in June, September, December and March respectively. The change is being made in order to prevent the summer issue from arriving during vacations and therefore, for many, becoming a "lost" number. The fiscal year will run, as now, from July 1 to June 30, with dues in each year being counted subscription for the volume beginning always with the summer number.

The Institute officers, acting as the publication committee, have conferred upon the contents of the remaining issue (Spring) of the current volume. At the time of the Hoover Lectures, April 11-13, 1955, a larger consultative group will meet to advise on the policy for next year's volume. All Institute members who are in Chicago for the Hoover Lectures are invited to participate in this consultation, notice of which will be posted on the bulletin board of the Disciples House throughout the period of the lectures.

Baptist—Disciple Union In Reverse

F. W. BURNHAM, *Richmond, Virginia*

To one whose retentive memory goes back for more than half a century progress in Disciple-Baptist union negotiations seems to have shifted into reverse. For example; our Jubilee Convention of 1899, in Cincinnati, was greatly stirred by the account of our Home Missionary Evangelist, J. A. L. Romig, as he told of the cooperative exangelism across Canada conducted by him and a Baptist missionary evangelist named Stackhouse, in the provinces of Saskatchewan and Alberta. He portrayed in glowing terms how they had established union Baptist-Disciple churches all across those provinces and how a high spirit of fellowship there prevailed. That spirit of unity caught fire at home, too. It was not long afterward that Dr. Herbert L. Willett became pastor of a union Baptist-Disciple church in Chicago. There were similar developments elsewhere. Both communions were aroused.

About 1903 a joint Baptist-Disciple Congress was held in Chicago, and in April 1908 to a Disciple Congress held in Bloomington, Illinois, Dr. Charles Hasting Dodd, a Baptist minister from Baltimore, brought a most gracious and enthusiastic address on the union of Baptists, Free-Baptists and Disciples. His address was responded to by one of our ministers in like spirit. Both addresses were afterward published in a tract, and distributed at his own expense, by Mr. L. H. Coleman, a layman, of Springfield, Illinois. Most cordial and hopeful relations continued to prevail until, in a convention in San Francisco in 1915 when Rev. James Whitcomb Brougher, a Baptist minister of Los Angeles, called attention to the fear that further negotiations between Baptists and Disciples would only delay or defeat overtures for the reunion of Northern and Southern Baptists. That statement somewhat chilled the atmosphere. Not long after that, however, Edgar DeWitt Jones was appointed fraternal delegate to a Baptist Convention in the East and did so good a job of representing Disciple feelings that a spirit of cordiality was revived. However no further overtures were made looking toward union. Henceforth our relations were to be "friendly."

Now, at the 1952 Chicago dual-conventions, it was made distinctly clear that the holding of the conventions simultaneously in the same city was not, in any way, to be construed as looking toward proposals for the union of the two bodies. Although previously arranged by appropriate committees, it was almost coincidental that the two communions were occasionally holding joint-sessions. Even a union com-

munion service could only occur under the auspices of a Baptist church and as no part of a joint-convention session.

Baptist-Disciple relationships have since been quiescent to be repeated.

One is reminded of a story told of a yacht race reported to have taken place in Chesapeake Bay. Two ships set forth under a favoring breeze and were running bow by bow until gradually the wind died down to a flat calm. Meanwhile the tide had turned and was running strongly out to sea. Whereupon the master of one of the ships, seeing that both were drifting backward, conceived the idea of winning the race by dropping anchor and standing still, which he did. It would seem that a favorable time may have arrived for the Disciples to do likewise in these Baptist-Disciple union procedures which apparently have gone into reverse. But after ebbing, a tide turns toward the full again.

Notes For A Disciple Travel Guide

I notice that most Disciples of Christ, as they travel about the country, like to visit places of particular historical interest to our brotherhood or of exceptional beauty which Disciples have built to the glory of God. Perhaps a Disciples Baedeker would be useful, but it is not likely that one will be produced—at least for several more generations. In the meantime, notes regarding places of special interest may be useful as reminders to those who are planning journeys, or may bring news of interesting features which may never be visited. This issue of the *Scroll* mentions a variety of such spots.

The chapel in the new Bible College at Phillips University contains one of the finest sets of stained glass windows in our brotherhood. In the east wall of the chapel, to the right of the congregation as it is seated, there are five pairs of tall lancet windows. The theme of the windows is Luke 4:18-19. "He has appointed me to preach good news to the poor; He has sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are oppressed, to proclaim the acceptable year of the Lord." These five clauses provide the topics for the five sets of windows: preaching, teaching, healing, helping, and transforming. The subject matter is carried out in three major bands which run horizontally from window to window, binding them into a unity. The top band depicts incidents from the life of Jesus. The middle band depicts contemporary expressions of the five topics. The lower band reflects the way in which Christian thinking has influenced the spirit of secular culture. This band contains quotations from

literature which are in accord with the Christian spirit and which, in their times, have succeeded in becoming the "spirit of the age" in which they appeared. This recognition that our religion finds a spiritual reflection in the common life is heightened by the use of angelic figures to represent the truth in many a "secular" statement. But the lower panel does not fail to bring judgment upon those aspects of the common life which need it.

These windows can be enjoyed in either of two ways. One way is to enjoy them from their total effect. The colors of the windows are magnificent, and the sunlight streaming through them bathes the chapel in a beautiful light, full of delicate color and yet reblended to give the whole chapel a feeling of lightness. It would be hard to find a better example of the way in which stained glass can be used, not to produce a subdued and dim light, but to produce a beautiful light from which every aspect of glare has been removed, resulting in a soft brightness. The design of the windows is nothing less than lyrical.

The other way to enjoy the windows is to study them in detail. In this respect they are so rich and meaningful that at least a half hour is needed.

The chancel window in the chapel is also a powerful expression of the medium of stained glass, though not so appealing to the taste of this writer in its colors and execution, though it is mighty in theme and message. The great central figure is the Risen Christ in Glory at the moment of the giving of the Great Commission. In the corners of the lowest level of the window are depicted the pre-Christian and pagan religions. Rising from the centre of the base of the window is the tree of creation with Adam and Eve suggested. The design of the window then breaks into two panels which rise on either side of the figure of the Christ. The left hand column depicts prophecy; the right hand column depicts biblical and church history. Each column culminates in figures of contemporary man at work. Above all, at the apex are glimpsed the creative hands of God who has guided and inspired the history which rises toward him in this window of praise.

On Sunday, December 5, I preached at First Christian Church, South Bend, Indiana, where F. E. Davison is pastor, and had my first opportunity to see the new educational building of the church. The building includes a small chapel named "The Chapel of the Inclusive Circle." The idea for this chapel grew with the building. The pews face each other "choir style". This arrangement meant that persons on the south of the chapel would face the glare of a large north window. It was in dealing with this problem that "Davy" saw a solution that

led to the inclusive chapel. The glare of the window could be adequately softened by a fretted screen into which the names of "the saints" could be carved. It was as he wrote the names that he wanted to include that F. E. Davison realized the inclusive character of the list. The names arranged in five ranks of three each are:

Moses, Jesus, Paul.

St. Francis, Luther, Tyndale.

Wesley, Campbell, Moody.

Gandhi, Carver, Addams.

Brent, Ainslee, Willett.

There is a plaque inside the door of the chapel which holds this ecumenical window. The plaque reads:

Chapel
of

The Inclusive Circle

He drew a circle that shut me out,

Heretic, rebel, a thing to flout;

Love and I had the wit to win—

We drew a circle that took him in.

Markham

When you pray say "Our Father"

Luke 11:2.

Among other memorials in the chapel, the south pew and prayer bench were given by Mr. and Mrs. Davison in memory of their daughter, Mrs. Walter Thielka, who passed away in December, 1953.

During the Autumn of 1954, the new National Avenue Christian Church, Springfield, Missouri, Clayton L. Potter, minister, was dedicated. The Disciples of Christ have no finer instance of the use of the colonial style in church architecture. The church stands on a full block of land, and the spaciousness of view is part of its beauty. The lines of the building are restrained, but at every point the colonial design has been carried out without compromise. The decorative details are authentic. The frames of doors and windows, the use of sculptured plaster for the molding from which the ceiling springs, the beauty of the woodwork all point to a devotion in building which has been satisfied only with the best. The chancel is commodious—which chancels should be and rarely are. The lighting is thoroughly modern but done in a way which does not intrude upon the colonial design. The design of the offices, choir and robing rooms, rooms for preparation of the communion emblems, etc., indicate that every last point has been thought through with tenacity until the right solution has been found.

I do not know what this church building cost. The minister intimated

to me that colonial architecture is not inexpensive. My reply to him was "Yes, but the generations will rise up and call you blessed." There is a spiritual satisfaction in this building that comes only when a congregation and its minister has been content with nothing less than the best and most beautiful. It is as true of churches as of anything else that "A thing of beauty is a joy forever." The congregation at National Avenue, Springfield, Missouri has done a work from which many generations are going to reap spiritual rewards and enjoy the worship of God in a setting that does as much honor as man can with his architectural skills to the glory of God.

Mr. and Mrs. Edwin Stanford have written an interesting account of their experiences in Europe. Following graduation and ordination last June, Mr. and Mrs. Stanford sailed for England where they purchased a used car for touring the continent. The car was a pre-war Morris, which gave various kinds of trouble, but kept its owners dry during a wet and cold summer. Their continental journey began in Paris and took them through Versailles, Chartres, Tours, Toulouse, Carcassonne, and Avignon, to Nice. Here they met an English family who persuaded them that the best way to travel Europe is to camp. Since the Stanfords already had sleeping bags, they acquired a tent and some folding beds. They discovered that the camps are well kept and include canteens. Also they give an opportunity to meet many more people than one meets in hotels. They met only one other American couple using the camps.

On reaching Rome, Mrs. Stanford's appendix which had been giving some trouble required removal. The return journey from Rome, included Pisa, Florence, Bologna, Milan in Italy. Passing through Switzerland their itinerary included southern Germany and the Rhine Valley, after which the Netherlands and Belgium were visited before returning to London where the car was resold. The Stanfords then went to St. Andrews, Scotland where they are in school during the present year. They have a comfortable apartment and a congenial landlady. Mrs. Stanford writes "She even reads her Theology, as do the janitors of the University". Like many other Americans on British soil, the Stanfords are getting used to the tricks of building and keeping a coal fire going and have resigned themselves to the time it consumes, and cold backs.

"St. Andrews as a city is just right—not too big, yet big enough to have good shopping and entertainment. Also it's quite old, supposedly having been founded by Christians in search of the bones of St. Andrew back in the seventh or eighth century. Anyway it was the center of the protestant reformation in Scotland for there were two martyrs here

and Knox preached here to the destruction of what must have been an immense and lovely cathedral. This, plus the ruins of an old castle high on the cliff, not too far from our house, overlooking the North Sea, plus century old stone cottages, quaint trade shops, picturesque walks along small streams leading to the sea, and the beach and sea itself make us quite happy we are studying here, rather than Edinburgh."

Mr. Frank Mabee who completed his education in 1951, wound up 1954 by earning the title of "Outstanding Citizen of Brezosport," which was bestowed on him at a Banquet of the Brezosport Chamber of Commerce. Mr. Mabee is minister of the church at Freeport, Texas. The citation came to him because of his work in founding LaEscuelita. LaEscuelita which means "little school" was established to help pre-school children of Latin-American descent in the Freeport area to learn English before they entered the Kindergarten of the public school system. In establishing the school, Mr. Mabee sought the cooperation of civic clubs and the Catholic Church, as well as the protestant churches. All these groups contributed actively to the cause; it is the first known instance of such inclusive co-operation in a project in that community. During the time that Mr. Mabee has been minister of the Freeport church, it has trebled in membership, developed a sound financial basis, and begun active support of brotherhood enterprises.

THE SCROLL

The Journal of the Campbell Institute

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DISCIPLES DIVINITY HOUSE NEWS

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A Prayer

DR. HENRY TAYLOR, *Washington, D. C.*

Dr. Henry Taylor who has been an advisor on agricultural economics, was a member of University Church of Disciples of Christ and of the Board of Trustees of the Disciples Divinity House during his years of residence in Chicago. In correspondence with Dr. Ames a few weeks ago, Dr. Taylor included the following paragraph which Dr. Ames has forwarded to the *Scroll*.

"I have learned that you have been writing some prayers. That is good; I shall hope to read some of them. They will go well, I have no doubt, with the silence of Friends' Meeting. My prayer is as follows: 'O God, give us light in the dark places of human knowledge. Thou, O God, knowest how little we know. Give us a glimpse into the realm of reality. Help us to do our part in intensifying the light glow of human intelligence and then help our successors run a better race, in their time, than we have run. Help us to train those who follow us in this relay race to avoid our mistakes and keep the eye more steadily on the goal than we have done. All to the end that the light glow of human intelligence may grow brighter and brighter with the passing of the generations. And, O God, give us the impulse of high purpose. May we have the glow of purposefulness equal to the glow of light, to the end that, generation after generation, the human mind and the human heart may yearn for and attain an ever higher type of civilization conforming to the ideals of human relations as Thou wouldst desire to have them.'"

Detour From Unity—Church Of Christ Number Two

A. T. DEGROOT, *Fort Worth, Texas*

The die is cast—there is to be a second division in the ranks of the Disciples of Christ, a second falling away from the “Reformation for Christian Unity.”

Like the first separation from the movement of the nineteenth century reformers, that of the Churches of Christ (anti-organ and anti-missionary society) in 1906, this second schism results from a lack of faith in the primary goal of the Disciples of Christ. The grand objective of Christian Unity was ever the object of the Campbells, Barton W. Stone, and Walter Scott. The program of restoring New Testament Christianity which these men and their associates developed was the means to the end. The means was often a subject of disagreement among these pioneers. Lancelot Oliver, an English leader, has clearly epitomized this fact in his article in the *Bible Advocate*, May 6, 1910:

We have never held that a return to New Testament Christianity *and acceptance of what we think constitutes it*, are necessarily one and the same thing; and at needed moments the fact has been recalled that we must ever be ready to diminish or enlarge, as further truth breaks forth from God's word.

The brethren who moved apart in 1906 and took United States Census designation as ‘Churches of Christ’ were those of the Restoration Movement who did not care to follow this principle, but preferred to fix unchangeable demands upon their partisans on, among other things, a topic not even mentioned in the New Testament, that of *a capella* singing.

And now, in 1955, a second schism is clearly being demanded by some (not all) of the leaders of a conservative faction in the Disciples of Christ brotherhood. With the assumed blessing of the *Christian Standard* notice is carried in that paper, February 19, 1955, that Mr. Vernon M. Newland, of Rolla, Missouri, will issue in April a “Directory of the Ministry,” with a supplement listing missions, Bible colleges, conventions, rallies, Christian Service Camps, evangelistic teams, and other association—all of these being screened upon the basis of certain doctrinal standards determined at Rolla, Missouri. Promise is made that this will be an annual volume, a Year Book of a new and separate fellowship of Christians. The object is plainly to indicate that there now comes into conscious existence a body of Christian workers who, while denying sympathy with denominationalism as a theory, feel obliged to embrace the functions of what the ordinary citizen understands to be those of

a denomination. The publishers (Mr. Newland, and a board of his choosing), says the notice, will be final arbiters of who should or should not be listed. Orthodoxy will thus be defined by a self-perpetuating board at Rolla, Missouri.

It is important to note that the publication of a Year Book of persons, agencies and associations declared as being "loyal" to Christ is precisely the one step that can create division in a free fellowship. Since the days of Thomas and Alexander Campbell the "Reformers" have struggled to solve the problem of how to be effective as a group and yet not take on the trappings and especially the self-satisfied spirit or conceit of a real denomination. A present-day Disciple, C. C. Morrison, in his book *The Unfinished Reformation* (Harper, 1951) documents the tragedy and peril of denominations that arrogate to themselves the assumed status of being wholly a church without real dependence upon others of the Body of Christ at large. Disciples of Christ keenly feel this shared dependence; the Church of Christ Number 1 and the now-to-be-formed Church of Christ Number 2 deny any need for fellowship with the wholeness of the Body of Christ.

Thomas Campbell in 1811 felt obliged to transform his "Christian Association" into the Brush Run church. From that day to this the genius of the Disciple movement has been to provide a working fellowship of congregations committed to twin goals—Christian unity, and the restoration of simple, New Testament Christianity. This fellowship, to be effective, involves (1) the free movement of ministers among all churches of the brotherhood, (2) the cooperation of churches and their members in general work through societies—which should be non-combative even though perhaps competitive—and (3) the expression of fellowship and identity of cause in a national or international assembly.

The formation of a national missionary society in 1849 did not mean that all churches in the brotherhood supported it. If a church did not fully agree with the American Christian Missionary Society there were plenty of state or county or other societies or evangelistic workers where missionary money could be invested usefully. Unity and division are not essentially defined by cooperation in missions and benevolences. The pulling away of the Churches of Christ in 1906 came about when a large number of ministers were persuaded that they had a peculiar and distinct doctrinal position (on the organ, and societies) which could not have fellowship with different points of view. The schism was made apparent and effective by publishing a series of annual Yearbooks, being usually a list of preachers, beginning in 1906. Thus the free movement of ministers among *all* of the churches of the brotherhood was ended, and new societies and agencies of group life (denominational life, in common parlance) were established.

The split in 1906 represented the work of those in the brotherhood who cared mostly about restoring New Testament Christianity and less, if at all, about the other of the original, twin goals, Christian unity. The Churches of Christ today are among the least cooperative of the church bodies. Their congregations live in an isolated realm, refusing to join other Christians (indeed, usually denying that others *are* Christians) in community approaches to service and evangelism. This is the very opposite position as compared with that of the founding fathers, who pursued unity and assumed that God has His people, in truly if imperfect Christian churches, which had become separated because of emphasizing unnecessary human additions to the divine program.

The present (second) schism comes as the result of tensions and opinions that always occur in growing groups with serious beliefs. The very nature and atmosphere of congregationally free churches means that disagreement is always close to the surface of their life. For a century the Disciple movement was blessed with men like Mr. Campbell who could assume and demonstrate major leadership, or groups who could converse and find fairly satisfactory solutions to problems of life and work.

The very success of this American Reformation has been one of its problems. When multiplied hundred of thousands of earnest Christians become banded in a free movement without a creed or fixed discipline, leaders arise who become convinced that their particular notions about organization and congregational life are more important than the judgment of the group. With a large company at hand, many are available to become followers of any particularism which may claim that it is heir to the original cause. It is a great temptation to any earnest Christian man to believe that everyone is out of step except himself: indeed, that he is called by a divine order to re-reform the reformation. Unable to convince the main group through the processes it has slowly developed (convention, and agencies), the new prophet feels called to condemn the main body of the church and to separate his faction, terming it the true stock of the vine.

One can understand and sympathize with this feeling while believing very firmly that it is at heart a distrust and denial of the only democracy by which free cooperation can ever make its voice heard in the councils of the family of churches. Those who prefer to capture factions rather than trust the slow measures of correction and reform within the larger movement show that they have no faith in free cooperation, but are determined to remodel the Restoration Movement into a species of creed-bound denomination.

Thus April, 1955, may be termed the birthday of "Church of Christ Number 2." It will almost have to employ this designation if it is to

have any name whatever by which to be recognized. There is adequate precedent for this type of name. The Plymouth Brethren now have eight separated groups, each demanding its own particularisms for fellowship. The United States Census and other Annual Handbooks list them in just that manner—Plymouth Brethren Number 1, etc., to number 8.

It seems apparent that about six or eight groupings will be required to classify the body of people who now seem determined to end their former church family associations. In the *Christian Standard* of October 13, 1951 an editorial stated—

Within the “independent” group are the seeds of from one to a score of little sects, all the more sectarian because of its insistence that it alone is right.

This writer has documented the admitted sub-division and denial of fellowship among these groups in a separate booklet (“Independent Disciple Missions and Colleges,” 1954, 75c).

It is possible that personal ambition looms as large in this schism as does the feeling, however sincere, of being called to reform the Reformation. Alexander Campbell wrote in the *Millennial Harbinger*, 1844 (p. 171), “There is a sort of editorial mania abroad in the land . . . We now want a thousand preachers for one editor.”

And, we are to have more than one editor. Mr. Newland’s yearbook notice was scarcely out before J. Halbert Brown, of Charlottesville, Virginia, announced in the *Christian Standard*, February 26, 1955, that he, too, would promptly issue a “Directory of Ministers of Christian Churches and Churches of Christ.” It will be useful, he observes, for “clergy transportation privileges.” The railroads require clergymen who request rate certificates to name their denomination or fellowship, to locate its headquarters, and the page in a Yearbook in which the applicant’s name appears. It will be quite interesting to see the answers to these questions. Will headquarters be Rolla, Missouri, or Charlottesville, Virginia? (And, what has happened to Cincinnati, Ohio?)

Perhaps the solution to this problem will be to designate Joliet, Illinois, as the locus of major brotherhood cooperation. Mr. Harrold McFarland there publishes scores of papers for individuals and small societies engaged in missionary enterprises. In an undated letter issued in March, 1955, Mr. McFarland indicates that he could have published such a list long ago. He did not, and does not now intend to do so, for four reasons, which he explains. They are (1) cooperative churches are abandoning cooperation and should be captured by independents; (2) independents should rely on failure of the Disciples to raise up an adequate ministerial supply and thus have their congregations taken over by independents; (3) to list independent men now serving cooperative churches would be a tactical blunder; (4) independent churches

started as independent churches have many cooperative members who would then see that their continuance in independent churches removes them from the larger brotherhood—and they ought not to be so informed.

Another unhappy voice comes from Erskine E. Scates, President of Intermountain Bible College. He writes in the January 27, 1955 issue of *Intermountain Christian*:

It should be recognized that many of the folk who support "Direct Support" missions are making tests of fellowship out of many non-essentials and do not have within their forces as much of the inherent urge to unite and work together as do the "Co-ops." In my journeyings and correspondence I encounter much "splinter party" type of thinking. The Horizons magazine had to re-write our ad last year before accepting it although we feel we were using New Testament language. The Brazilian Christian Mission and the Christian Missionary Fellowship are not treated equally with pure "direct support" types of missions because of their use of some forms of organization. Bible Colleges are sometimes organized by one local church and sometimes by representative Boards and there is some contention as to the rightness of each policy. All these signs indicate further division and we will follow the pathway of divisiveness followed by the Churches of Christ, non-instrumental, unless we have a greater passion for unity and fellowship than often exhibited. I still have the strong conviction that one's love of Jesus Christ and loyalty to His teachings is the only basis of Christian fellowship and unity. If love is the most important New Testament Doctrine I cannot conceive of happiness where harsh and vituperative words sometimes replace love and fellowship.

The last two sentences of this quotation have long been the platform of the Disciples of Christ and of their International Convention. Mr. Newland and Mr. Brown demand the addition of other doctrinal measuring rods for fellowship with Church of Christ Number 2.

The exact outcome of the present move toward separation and almost inevitable further fragmentation is uncertain. One certainty is that it will have little effect upon the financial support of the cooperative work of the Disciples of Christ. Independent churches ceased supporting cooperative work long ago. Mr. McFarland's wishful thinking that the Disciples will fail to train an effective ministry is contrary to current seminary enrollments. There are some three times as many men in Brite College of the Bible now as there were a decade ago. The evangelistic outreach of the Disciples of Christ now parallels that of the major religious bodies of America. Last year the Disciples opened a new, growing church every four days.

One thing is certain—this schism means one more body, like the Church of Christ Number 1, that will resign from the main stream of

Christian life and work within communities and areas, and will seek the Kingdom of God in isolation. The March 15, issue of *Christlite News & Digest* carries an article entitled "About 'Union' Services for 'Easter' or Anytime" in which is made clear that the new group does not plan to work with others who only think that they are Christians. It says (p. 7) ". . . immersion is necessary for salvation. None are Christians, then, who are not immersed . . ." This is not only contrary to Alexander Campbell's carefully thought out position in his Lunenburg Letter, and his action in making the halls of Bethany College available for religious services by "various denominations," but differs also from the position taken by President R. M. Bell of Johnson Bible College, who in the March, 1946 issue of *Blue and White* refuted the pharisaical comment of one reader who said "we are the only Christians" and replied in the historic declaration of true Disciples, "we try to be Christians only." The re-immersion of Southern Baptists and all other "non-Christians" is obviously inherent in the position of Church of Christ Number 2.

Certainly the Church of Christ Number 1 will offer no welcoming hand of fellowship unless the Church of Christ Number 2 will forswear instrumental music. They might not be obliged to renounce missionary societies, for Church of Christ Number 1 is developing the first forms of these very rapidly—one of which spends over \$1,000,000 annually on broadcasting sermons. But fellowship with Church of Christ Number 1 would not mean unity, for that body is actually in many dis-fellowshipped fragments. In April and in June, 1955, one Church of Christ (Number 1) minister will debate another at Lufkin and at Abilene, Texas, on the subject of missionary societies which have emerged in Church of Christ Number 1.

One cannot avoid having respect for the conviction which leads independent workers to cast their lot for the formation of a new church grouping. It will entail costs. I have re-read my Pension Fund contract and note that it is valid only for those who have fellowship in the brotherhood that created and financed it—the Disciples of Christ. Independents who resign from this body and create a new fellowship will thus be obliged to cancel their pension fund privileges, collecting only what they, personally, have paid in, leaving the church payments in, as per agreement. This will be a large loss, especially to older workers, and there is no prospect that the much-divided new body will ever be united enough to create a working system of retirement pensions.

It is always easy to diagnose and analyze, but seldom easy to prescribe. However, one must have convictions at this point or waste away through lack of decision. It is this writer's opinion that the main body of the Restoration Movement of the Nineteenth Century, more generally

known as the Disciples of Christ, has about as fair and as effective a method for free churches to pursue the historic goals of their spiritual ancestors as a democratic society will ever witness. Let us grant errors of judgment and expression on the part of individual leaders; yet there always remains for the correction of mistakes as fair a method as any free association can construct. This is the International Convention constitution, written in the main by Z. T. Sweeney, then of Columbus, Indiana. When the only alternative to the Sweeney program is the demonstrated sub-divisions and disharmonies of Church of Christ Number 1, there is little promise of anything better in the impending sub-divisions of Church of Christ Number 2.

A Prayer

E. S. AMES, *Chicago, Illinois*

O God, where art Thou? Thou art everywhere! I will not waste time trying to locate Thee, for Thou are always within reach and Thou dost know my voice. I do not need an interpreter to tell Thee how I feel today or any day, for Thou dost know every tone and tremor of my soul.

Thou dost know me far better than I know myself. Some days are dark to me but I know they are all alike to Thee. Thy light penetrates all darkness, all depths, all distances. They are all alike to Thee. Every point of any volume is the whole volume to Thee, and so is the whole circumference. Thou canst not be lost to Thyself, for Thy dwelling place is forever the same, indivisible, all-inclusive, all-filling, everywhere abiding, changeless and eternal, yet ever changing and without change. When we once know Thee, we know Thee always, the same yesterday, today, tomorrow, and forever. Thou are never monotonous, partial or uncertain like a traveler who has lost his way, or a keeper of days who forgets some great days and must lament unremembered moments or whole days or years which may be birthdays, wedding days or days of death, days of promise, days of gifts, days of failure, or days of fulfillment.

It is a joy to talk to Thee in any language, or by any signs or gestures. We could not deceive Thee if we would, nor hide ourselves from Thee. Much speaking is foolish, and vain repetition adds nothing.

Thou dost know the soul of each one of the millions of human beings, old and young, great and small, weak and mighty, living and passed away. Thus we rest in Thee and find perfect fulfillment and endless peace. Amen.

Ecumenicity

BERTHA M. FULLER, *Little Rock, Arkansas*
ECUMENICITY

Thought by some to be a new word
in the Christian vocabulary,
is an old word—very old,
as old as God, Himself.
It contains the very thought of God
when He spoke into the mists,
saying, "Let there be light."
Out of darkness and confusion,
He organized day and night.
This so pleased the stars
that they sang together.

All words are new until
the human ear becomes attuned.
Then they are used and abused
until they become worn, tattered,
meaningless shibboleths
that must be repeated,—
devoid of content, though they be.
They drift away from sight,
hiding themselves in the centuries,
until one day some Eternal Truth
can be found in no other word.

The desperate need of the human mind
delves into the past experience of men,
and brings forth the ancient word.

"ECUMENICAL"

Giving it a rightful place
in common speech again.

The old-new word opens afresh
men's concepts of the mission of God's Son.
He speaks in the midst of a world
of darkness, disease, doubt and strife
"I am the light of the world".
For these words "He was mocked,
and scourged and spit upon."
For this He was killed.

And again the word was lost.
But His church is the historic
continuance of His life on earth.
Today, it brings forth
a purer faith of man in Him,
which in its brotherly-love
exceeds all doctrines,
all differences of men,
all bonds of class and creed,
of color or language.

The sound of many voices is heard,
as the growing sound of rushing waters,
from every nation under heaven,
mingling into one voice with His.
It is filling the whole earth.
"That they all may be one,
as thou Father art in me and I in thee
that the world may believe!"
An awed world bends its knee.
"That art the Christ" it says.
Again he rises from the dead and
on this bed-rock of Truth
from the fragments of His Broken Body,
He builds anew His Church!

ECUMENICAL

"Davy" Gets Ready to Retire

In mid-March, the papers of South Bend, Indiana, carried the announcement of the plans by which F. E. Davison would come to the time of his retirement. The effective date is November 1, 1956, when he will become "minister-at-large" for life of the First Christian Church of South Bend, Indiana. At that time, Frank Elon Davison will have completed forty-eight years in the Christian ministry, the last eighteen of them in South Bend. During the final year of Dr. Davison's active relationship with the church he will work with colleges, seminaries, missionary societies and other churches as well as with the South Bend Church which plans to enlarge its staff at once in order to allow Dr. Davison "to do the things he has always wanted to do but has never had the time to do."

Those who know F. E. Davison know that significant activities lie ahead to be added to the great contributions he has already made to our brotherhood. No doubt his greatest contribution was during the quarter of a century in which he conducted the Communion Services of the International Convention. Through the development of those services he gave to us all a new appreciation of the power of the Communion service, and led many a church out of drab and routine procedures into new experiences of dignity and beauty in the worship of the local congregation. It was with both honor and affection that he was made President of the 1949 International Convention meeting in Cincinnati to celebrate the centennial of organized national work among the Disciples. It was F. E. Davison's remarkable love for dramatic pageantry, balanced by the realism of history, and coupled with his drive to get important things done, which made it a convention of high and memorable moments. The dramatic recapitulation of the founding of the American Christian Missionary Society and the General Convention will be long remembered as will the pageantry of the night devoted to Higher Education when the faculty, alumni, and students of all our schools marched in academic procession with the banners of the schools.

F. E. Davison constantly re-iterates that he was born a Hoosier boy on a farm, but there is in him the same spirit that moved James Whitcomb Riley and Booth Tarkington . . . good humor, a sense of the beautiful, zest for life, love of his fellowmen, and a deep substratum of devotion to righteousness. He had more than his share of heartaches to bear at the hands of the Klu Klux Klan back in the 'twenties, but there was no bitterness left in him when it was all over. Perhaps it was out of those experiences that there came the great mellowing and wisdom that have become characteristic of his writing these later years—the famous column in *Front Rank*, “Peoples-Places-Events” which gave delight to readers of the *Scroll* for many years, and *I Would Do It Again*. And the best is yet to be. “Davy” is presently writing chapters in a series which he has entitled *Through the Rear View Mirror*. A few of his friends, including students at the Disciples House, have heard some of these chapters. Those who have heard are clamoring for more.

Columns

A number of Disciple ministers have won some fame as "columnists" in our brotherhood. For many years Dr. Frederick Kershner of Indianapolis conducted in the *Christian Evangelist* a well-known page entitled "As I Think On These Things." Dr. Jesse Bader of New York shares his extensive travels with columns in several of our church papers. "Book Chat" by C. E. Lemmon in *World Call* has brought to multitudes the expert screening about books by the most widely-read pastor in our midst. Subscribers to the *Pulpit* probably turn first to the Editor's Page to discover C. C. Morrison's decision regarding the Most Important Event of the Month, the Most Important Book of the Month, and to share his Idea of the Month. F. E. Davison is famous for "Let's Talk It Over" in *Front Rank*.

But some of the most effective column-writing among Disciples does not appear in the big weeklies or monthlies. It appears in the little parish papers of our brotherhood in the form of columns written by ministers as an adjunct to their spiritual care of their congregations. A number of these parish papers cross the desk of the editor of the *Scroll*. In this issue we present a few of these columns which may have no wide fame, but which are doing a profound work amongst the people who read them. No doubt there are other good parish-paper columns which ought to be represented. Those selected are only a sampling, but will introduce our readers to some examples of effective parish-columnists.

Ramblings With The Minister

J. ROBERT MOFFETT, *Alliance, Ohio*

A spiritual revival is in motion in our nation. It is partly due to the loss of false sophistication and superficiality among responsible people, allowing them to see the basic value of religion and to encourage it in every way. It is also partly due to the realistic and rational approach to the interpretation of religious matter—both the Bible and the doctrines of the churches—which is appealing to intelligent Christians. There is also the factor of uncertainty and fear for what may happen in the world today with the terrible forces of nature at the point of becoming uncontrollable, influencing people to seek out the promise and mercy of God.

But this "seeking" of religion is not, in itself, a significant revival. I thrill to hear our President call for religious devotion; to see television, radio, and movie stars encourage it directly or subtly in their programs. But all of this movement could be of no value at all.

Water flowing down a river in torrents does not produce usable

power in itself. It must be channeled—made to work for man—or it will dissipate its energy beyond the possible use of man. We can sense the power of religion flowing all about us in our community and the persons involved are conscious that their thoughts and inclinations are “religious.” But unless this “feeling of religion” is focused and channeled through the church, it will never be able to effect the community in any positive manner—much less the nation or the world.

We are asking for your dedication for the next six weeks to the spiritual purposes of the church. Our religious energy needs to be consolidated until it has a singleness of purpose that shall give power to the Church of Jesus Christ. All of us together, bringing our individual convictions, may create a tremendous force for good which can change men’s lives and effect the transformation which is generally so vague that none of us can put our religious hope into words.

Thoughts In The Night

F. J. PIPPIN, *Kansas City, Mo.*

“A TRIBUTE TO DR. BURRIS A. JENKINS

I did not have the privilege of knowing Burris Atkins Jenkins personally as hundreds of you did. That was my loss. Of course, I knew his voice and his personality—from radio, his books, conventions, and the total influence that great minister of Christ exerted for nearly a half century upon younger colleagues like me and a legion of others of all Communion. A disciple of Alexander Proctor of Independence, he emancipated the people from the fears, superstitions, dogmas, and narrow restrictions of a religion that was associated with the Middle Ages.

Although he served Community Church for thirty-eight years and was looked upon as the first citizen of Kansas City, the world was truly his parish. Nothing human was foreign to Burris Atkins Jenkins. At Amsterdam in 1948 I ran into scores of the Church’s great from the ends of the earth. Many of them knew him personally. All of them knew of his work. He was as much at home in old Saint Anne’s Church at Augsburg as in the pulpit at Linwood, and later Community.

The younger ministers knew him from afar as a Christian scholar, author, and gentleman; a pioneer in liberal thought and theology; a humanitarian and a patriot; and most of all as a great preacher of the unsearchable riches of Christ. When word got around at conferences and conventions that “Burris Jenkins Is Going To Speak” we made a mad rush to get a seat, for most often there was standing room only. From whatever seemingly distant point he might start a sermon, he always wound up at the feet of Jesus.

Dr. Jenkins was not only a great preacher. He was also a wise prophet. For his insistence that the youth of the church have a normal,

social life within the church; that a belief in an everlasting hell after death is incompatible with the love of God for his children; that the meaning of baptism is destroyed when it is made a dogma; that Protestants will never unite until they freely exchange members among themselves; and for his plea for economic and social justice across the man-made barriers of race and creed—he was often criticized vehemently and persecuted to the point of poignant, personal suffering. And this with bodily illness and pain from which he was liberated only in death. But Burris Jenkins stood his ground with such poise, perserverance, and gallantry that the late George Hamilton Combs told me eight years ago: “Burris Jenkins had more courage than any man I have ever known.”

So it is ever true that a prophet's chief weapon is courage. His signal virtue is vision. Burris Jenkins had both. And now, on this tenth anniversary of his death, the children of the fathers walk the trails the prophet blazed and hug to their hearts his remembered vision.

As his successor, I greet him here in his works and yonder where his caravan has rested. I will preach one of his favorite sermons Sunday Morning: “The Beauty in Religion.” I dedicate this issue of the Community Church News to him and the remaining years of unworthy life to that one monumental objective that makes us brothers: That the kindoms of this world become the Kindoms of our God and His Christ.

Field's Notes

ROY FIELDS, *Springfield, Missouri*

“FELLOWSHIP, NOT MEMBERSHIP”

Sometimes in the classes that I teach in the church, in college and in summer conference groups I find folks ashamed and apologetic because they do not know more about The Bible, God, Christ and the great doctrines of our faith. They want a quick, authoritative, comprehensive course in “theology” that will make them worthy of membership in the church—that will equip them to be “able to give a reason for the hope that is within them.” They want me to define, quickly and with complete authority, just what it is that we believe and stand for. And I find a great hunger for adequate insights into and knowledge of the mysteries of the faith. Sunday, for instance, I had the feeling that my class would have sat far into the afternoon eagerly exploring the nature of God and how we are to think about Him.

It may be of some comfort to the folk to know that preachers are no different! Their perplexities and questions may be a little more advanced but not one wit less humble or shame-facedly asked. I have just returned from the Christian Ministers' Convocation. It was to me

the finest fellowship of its kind I have ever experienced. In happy, glorious fellowship together we sought ways and means of improving our ministry and solutions to the grave problems of the hour. We delved into the inner mysteries of the faith and each was a humble seeker after truth. No one set himself up as a "know it all" authority who had the right to criticize or condemn his brethren. We sang, and ate and laughed and prayed and searched for truth. Each man had his say if he wanted to say anything and was listened to on the merit of what he said. Anyone was free to ask questions—any question that was on his heart and no one denounced him as a heretic. (Not even a "Communist!")

It became apparent that the ministers were dedicated and passionate in the desire for greater understanding of Christ and his cause but that no one granted anyone else the right to sit in judgment on his discipleship. And no one wanted to! As one we call the "Saint with a Sense of Humor" said, this time in all earnestness, "We talk much about membership, its requirements and orthodoxy, but the New Testament hardly mentions it. The New Testament talks about a glorious fellowship that we have in Christ—a fellowship with him and with one another in his spirit and purpose." And that seemed to express the inner thoughts of every parson present.

So I bring you this word from our Ministers' Convocation. Let us stress Fellowship and not Membership. The fellowships we have with the Master and with one another makes us members of his church. But there should be a maximum emphasis on the fellowship and a minimum on membership—especially local tests of orthodoxy. One who loves Christ and delights in the comradeship of all others who love him is a wonderful person to know and is a power for good in church. The fellowship is always delightful, daring, adventuresome and progressive as Christ leads us on. If we emphasize the fellowship of believers there is daily something new which we humbly and joyously accept and explore. No one sits in judgment on anyone else. We speak, not to condemn another's ignorance but to share the insights and knowledge that come to us through our membership in the fellowship of Christ. I like that.

"SWEATING IT OUT"

They wheeled my beloved away. The efficient, impersonal **orderlies** rolled her out into the corridor, around the corner and into the elevator. I tagged along and rode up with her for one last precious moment. I asked if she was "scared" and she nodded her head that she was "a little." But she went bravely without tears of hesitation and with a "cheery smile and a wave of the hand" into that strange land known as "The Operating Room"!

We had done our best to prepare her for the venture. Skilled and conscientious doctors advised it. Danger? There is always some danger in a major operation but there would be greater danger in delay or neglect. So everything possible was done to "build her up" for the ordeal. Then she washed and ironed, waxed the floors, cleaned out the shelves, "laid in" groceries, wrote out instructions, and put the money in the church offering envelope. At six a.m. I sat with her waiting for the zero hour of seven. We didn't say much—just a final "briefing" for me, "Be sure to feed the cat"; "don't forget to pay the telephone bill" and "send your shirts to the laundry next week," and an attempt of reassurance on my part. "Honey, hundreds of women have this same operation and come through it with improved health," and "The modern techniques and medicine make it much safer". I said "Every other woman in the church has a pastor to comfort and help her but you have only a husband." She just smiled and patted my hand. Then we sat together in a silence too deep for words until the men in white came with their little cart.

I went back to the room and Mimi and Claude were there. They had come from Kansas City to "be with us" even as we had gone there when Mimi faced the same thing. I shall love them forever for it. We, too, sat in silence part of the time. We read a little, talked a little and walked a little—up and down back and forth. Two of my preacher friends came by. The chaplain came in. They didn't say much and I know now I would have resented it if they had. Just a few simple statements of understanding and sympathy and a short, sincere prayer for the surgeons and that God would add to that the "touch of his healing hand."

The time dragged on. Claude told a funny story. Not very—but it was a good try. I saw Mimi watching me and noting the growing tension. I decided that I could do nothing for Clara by "getting myself tied in knots" but perhaps I could do something for others. So I set off on a round of calls right there in the hospital. I visited "some of my people" and hunted up others to help. Almost before I knew it the time had come for news. The good doctors had added to the skill the grace of an understanding heart. They knew how we would be feeling and had told us in advance about what to expect. Now after an hour and a half they sent word that the operation was over and "everything was all right." (And Oh Thank God For That!) Clara would be in "The Recovery Room" for from one to three hours with two nurses in attendance and with doctors and all equipment immediately available. At 12:30 they brought her back!

She looked beautiful even then—but so still and seemed not to breathe at all. My heart stood still as I felt for her pulse and found it steady and

strong. The Special Nurse—a “Safety Factor”—was a source of comfort as we waited for her to be with us in the land of conscious thought. Toward evening she opened her eyes, smiled wanly at me, touched my hand, and we were one again! I called “the folks” and told them the glad news that “Mom’s all right”. Flowers came, friends stood by and life flowed on again.

Just a routine operation. But this one was special and “different”. It always is!

Lamentations of Amos

AMOS MYERS, *Ft. Worth, Texas*

Old Nadab and I were about to fight . . . we were both mad. I was mad at him, and he was mad at me, and it looked for a time like we would come to blows. Old Nadab was irked at me for my sermon had run over ten minutes after time to quit. And he said in a bad tone . . . “Now look here, Amos, if you want me to come to church Sunday morning you better cut your sermon off at twelve o’clock promptly.” Then he continued “I don’t propose to attend church anywhere unless I know we are going to get out on time.” And so the old man was really burned up with the preacher. But on the other hand the preacher was burned up with the wise old man, and the source of Amos’ trouble with the old man was, that he along with about seventy-five other people were all the way from five to fifteen minutes late in getting into the church service, “Believe me,” saith Amos to old Nadab, “When a person comes into church late he is a thief in three areas . . . first we steal time . . . then we steal money . . . but worst of all we steal spirit.” Then I continued in this tone . . . “Nadab, if seventy-five people average being late as much as ten minutes that adds up to seven hundred and fifty minutes or sixty-two and a half hours or a week and a half of one man’s work. So not being on time means you steal time. But moreover if in our day, time means money, and time is worth five dollars an hour; like if you were a plumber; then those late at service stole \$312.50. But the worst theft about being late in a service is, the spirit you steal . . . it works this way. Here are three hundred people in the spirit of worship . . . they have been praying . . . meditating . . . and the late comers steal away their spirit of worship.” So finally old Nadab and I patched things up, when he promised never to be late in church again, if I promised never to let my sermon run past lunch time. But hear me oh, my beloved . . . the only reason for ever being late is you did not start on time . . . and the only reason you did not start on time is you are a bad manager. So if we expect the preacher to stop his sermon on time let each of us be ready to start on time.

In Defense of the "Blessed Trinity"

CLYDE C. SMITH, *Chicago, Illinois*

Surely, someone noticing this title will prematurely assume that its author is wishing to provoke a spirit that has no place within the concerns of the Disciples of Christ. If this be true of the brotherhood, then it would seem that the Disciples of Christ cannot possibly minister to the theological needs of our age. It is the contention of this author that we have a larger role to play, just by virtue of our freedom from the bondage of any particular creed or creedal symbol. For that reason I have been prompted to make some rather general remarks, structuring them however by use of one of the Church's oldest credal symbols—the "Blessed Trinity".

Just a few years ago in an article in the *Hibbert Journal*, there appeared this statement by the Rev. L. J. Collins, chancellor of St. Paul's Cathedral:

The creeds, then are statements about the Christian faith. In so far as they are historical, they tell of certain events which took place in the first century of our era: but they interpret those events in the light of the Christian faith in the mystery of the two worlds bound together in Christ . . . they are interpretations of history in accordance with Christian insights, and they are bald statements in symbolic form of the basic assumptions upon which any Christian philosophy must be founded. They are, as indeed they were so defined in the first few centuries of this era, symbols of the Christian faith. They can be grasped only by those who already share in the faith they symbolize.

On the basis of this thesis, Collins makes several points which he considers to be necessary implications of the thesis. The last of these we need to pay special attention to: ". . . the creeds must never be used as tests of a man's right to call himself a Christian or to be a member of the Church", and ". . . it is essential that the creeds be freely accepted". It would seem that this catches up the true spirit of our heritage—the Disciples are not anti-creedal, but stand opposed to the authoritarian use of creeds as tests of membership. It was the realization of the truth of this Disciple position, which led R. L. James in a recent issue of *The Scroll* to draw an unfounded historical inference. One quote can serve as illustration:

The result of this age-long controversy has been the division of thinking regarding the relationship of God, The Son, and The Holy Spirit, into two camps. In one camp are the Roman Catholics and those

who accept the Trinitarian Creeds and the idea of a totalitarian church. In the other camp are those of the east and others who rejected the Catholic view.

I must admit that the statement is somewhat cloudy. By the phrase "those of the east", he seems to refer to all of Eastern Orthodoxy in its ancient form, which he somehow identifies with Arius and the Arians. (E.g., he makes a statement which cannot be verified historically: "Basil of Cappadocia took up the cause of Arius in the East".) If we understand Mr. James, his real point lies in the following parallel: the Trinitarian creed (or any creed) is accompanied by an authoritarian imperial church, and this is the work of Athanasius (who by the way was a deacon in the church of Alexandria at the time of the Nicene Council!); on the other hand, no-creed is accompanied by freedom of worship and belief, and it would seem this is the work of Arius. Subsequent history of Arius and the Arians alone is sufficient to refute this suggestion.

That the Trinitarian creed and an authoritarian church became correlated (in both the East and the West from the third century) cannot be denied. But they need not be equated; nor should they be seen as two sides of the same coin. For there was no period in the history of the Early Church when the Church was without some symbol of its faith. Certainly already in the epistles of the Apostle Paul, long acknowledged as the first of the written documents of the New Testament, we find symbolic statements that could be and were developed by the Church into the creed. (Colossians 1:15 ff. is one of the prime examples: "He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him.") The whole history of the apostolic and ante-Nicene Church is a history of the attempt to make sense of the Christ-event, to illustrate in various ways how the whole of life is given focus by this center of all history.

Thus the issue at stake is fundamental. Creeds are a necessity, for they are statements, relatively systematic, about the Christian faith—statements cast in the symbolic media available to a particular age. And just as the process of history "makes ancient good uncouth", so symbols central to one age become only peripheral in the next. And this was the fate of the "Blessed Trinity" in the Protestantism and secular culture of the past three centuries. But as Paul Tillich has so recently observed, that which is of real significance is not the symbol itself but that to which it points. What we need to ask is which symbol represents for us the central affirmation of the Christian faith. And that is no easy task.

For the majority of the Christians in our world, and for the greatest portion of the Church's history, the "Blessed Trinity" has represented this central symbol. Its centrality was already observed in the so-called Athanasian creed (a 5th or 6th century Latin development): "Whoever would be saved must above all hold the catholic faith . . . Now the catholic faith is this, that we worship one God in Trinity and Trinity in unity . . ." Of no other Christian doctrines was this ever said by the ancient church. To understand this statement adequately, we need to recall Conrad Bergendoff's very helpful definition given in his Hoover lecture:

It is my conviction that the wholeness of the Church, which the term "catholic" was originally meant to express, is an aspect of both the apostolicity and the holiness of the Church, and is not primarily concerned with a form of government.

The creative necessity of a re-interpretation of the central symbols of the Christian faith has always been at work even in the midst of the Church. When in the current century some of our Disciple brethren felt it necessary to alter the final line of the first and last verses of the hymn "Holy, Holy, Holy", they were protesting in the name of freedom against an authoritarian use of the creedal symbol. We in our age need to be open, in the name of that same freedom, to our central concern as Disciples for Christian unity. We need to more vigorously examine both the history of, and the affirmation of faith cast in, those symbols used by the ancient Church, and designated "Blessed Trinity". At the same time we must critically re-examine and acknowledge the historically-conditioned perspective of those Disciples who stood for "Blest Eternally". As true Disciples we must appropriate the whole history of the one Church and make it our own, or our Christian witness remains incomplete and our Christian lives warped. We dare not avoid the imperative to study demanded of us by the presence of "Blessed Trinity". And then, perhaps we too can sing:

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest,
Alleluia, Alleluia.

O blest communion, fellowship divine,
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine,
Alleluia, Alleluia.

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl, streams in the countless host,
Singing to Father, Son, and Holy Ghost,
Alleluia, Alleluia.

Campbell on the Trinity

ROBERT LEWIS, *Chicago, Illinois*

The article by Richard L. James in the last *Scroll*, "Blessed Trinity" or "Blest Eternally?", suggests some very interesting problems for Disciple thinking. Introducing the question of Trinitarian theology, he writes of the Disciples, "They have insisted on being satisfied with the simple statements of Scripture and not the ramifications of the theologians." To document this view, in reference to our brotherhood, he depends mainly upon the position of Alexander Campbell. The quotations given, however, do not seem to me to state Campbell's thinking fairly, because they tend to imply a "unitarianism" that was not held by him.

As a fuller description of Mr. Campbell's views on the doctrine of the Trinity I would like to quote from *The Millennial Harbinger*, 1857 (pp. 9, 10):

"... the term *trinity* . . . is an abstract, theoretic, or philosophic term, incompatible with the christian nomenclature or terminology to which a man may *spectulatively* assent, but which no man can believe . . . But a christian can *believe* that there are three persons, or personalities in *Jehovah Elohim*: because such is the testimony of the Holy Spirit. I believe with all my heart that there are three *personal* manifestations of *Jehovah Elohim*—three that concur and co-operate in the great work of man's redemption . . ."

"(This idea) is all permeating the entire drama of redemption, and essential, at my stand-point, to a rational and scriptural apprehension or conception of it . . ."

"I, therefore, believe *because God has said it*, that in *Jehovah* there are the Father, the Son, and the Holy Spirit, and that while *personally* they are three, in nature they are one . . ."

"I, as a christian, not as a philosopher, *believe* that in *Jehovah* there are now in fact three distinct personalities of the same essence, power and grandeur."

This position, which Campbell consistently maintains (cf., the series on "Christian Union" in *The Millennial Harbinger*, 1846, 1847) makes it seem that the only part of the doctrine of the Trinity to which he objected was the word, Trinity, and some other terms of a decidedly metaphysical nature, such as "filiation", "eternal generation", etc. The actual content of the traditional doctrine of the Trinity he not only accepts; he goes so far as to claim that it is directly revealed in the Bible. Thus, the content of the doctrine is placed within the realm of faith, as that which a Christian must believe. It might also be observed that Campbell's content for the doctrine is surprisingly far to the

theological "right" in its emphasis upon the threeness, upon the equality of personality and power of the persons, and upon their concrete individuality. On the present scene, this extreme "social" view of the Trinity is mainly held by theological creedalists such as the Anglicans (eg., Leonard Hodgson's *The Doctrine of the Trinity*; cf., the general discussion in Claude Welch's *In this Name*).

Oddly, in view of his supposed anti-philosophical, anti-theological bias, his position is seen to be practically identical with that of the Cappadocian "realists" of the fourth century. As Herman Hausheer observes (*Encyclopedia of Religion*, p. 121),

"... the Cappadocians took their point of departure from the three divine hypostases which they tried to bring under the concept of the one divine being or nature. The former have concrete separate existence, and the latter is the common substance."

Campbell's words remind one of this Cappadocian Platonism as he writes,

"For my part, I believe that the Father is a person—that the Son is a person—and that the Holy Spirit is a person . . . they all partake of one divine nature." (*The Millennial Harbinger*, 1847, p. 80)

As Disciples, then, our heritage is not so free of theological and even philosophical elements as we might like to think. Alexander Campbell could not handle the data with which the doctrine of the Trinity worked without falling into the theological-creedal solution. We have a right to criticize this traditional view, of course, but we must not too quickly assume that Campbell is on *our* side.

Congratulations on Our Georgia History

The Christian Index is one of the papers of the Southern Baptists. In their issue for February 17, 1955, the editors congratulate J. Edward Moseley on the four hundred page book *Disciples of Christ in Georgia* which, say the editors of the Index "traces the origin and development of the denomination in a vivid style, combining the historical facts with personality portraits and the life for a very readable work." The article then goes on to say that the Georgia Baptists have nothing comparable at hand despite the fact that they have many times the membership, much more history to tell, and more resources for publishing a history if written.

Recent advances in publishing resources have helped Ed Moseley to produce this history. The Disciples are in a new stage of historical publishing, "coming of age" in this respect in remarkable ways.

We are indebted to Robert Burns of Atlanta for sending the clipping from the Index whose congratulations we have passed on through the *Scroll*.

Religion in Chicagoland

ORVIS F. JORDAN, *Park Ridge, Illinois*

More than fifty years ago I became a stenographer in Chicago and began to attend Disciples churches in the city. I have lived in Chicago suburbs for forty-eight years and have known the personalities that have come and gone in these churches. I have been connected with various union enterprises so I have impressions of the successes and failures of the various denominational bodies.

Fifty years ago one still heard of the great success of Central Christian church in which Prof. Black so long preached. In it were to be found men who were leaders in Chicago's business enterprises. Potter Palmer founded his well-known hotel, Charles Stevens founded his store, and the Honore brothers has a large real estate business. For a number of years this church discouraged attempts to found other Christian churches in the area. These came into being mostly by the process of division. The First Christian church came out of the Central church. Later when Jackson Blvd. Christian church was founded, the Metropolitan church came into being by schism and lived within a very few blocks of the mother church. Some denominational bodies with an authoritarian system can control such divisions, but all the bodies that had congregational government had this problem to face.

In World's Fair year in 1893, great throngs of people came to the city as visitors and many of them came back to go into business. It was a period when immigration flooded the city and 46 languages were in daily use. The Protestant denominations all too often felt that they had no mission to the new-comers from over the sea. Foreign language neighborhoods came into being that were manipulated by politicians. The big politician always had some relative, real or fancied, who belonged to the race he wished to capture. In this period graft was rampant and vice was unconcealed.

While this was going on, many protestant bodies were receiving into their ranks some of the strongest preachers of the nation. The Disciples were particularly fortunate. The University of Chicago drew to the city such men as Dr. H. L. Willett, Dr. E. S. Ames, and Dr. W. E. Garrison. Dr. C. C. Morrison developed the Christian Century into a national journal of commanding influence, but his first contact with the city was at the University. Dr. Bower came teaching religious education. Dr. Kincheloe is still at the university well-known for his studies of the social problems of the churches.

It was not only an era of great teachers at the university but an era of powerful platform men. Dr. Gunsaulus was in Central church filling a theatre. The Disciples had platform men who drew large audiences

such as Rev. J. H. O. Smith on the west side and Dr. Hall on the north side. Platform evangelism brought great throngs to churches like the Moody church.

It was about this time that one by one the denominations organized city missionary societies and began multiplying churches. The denomination with the most money organized the most churches and this was done with no idea of comity for the idea of comity did not yet exist. The Congregational superintendent was asked in my hearing how he spent his evenings after a hard day at the office. He replied, "I go out in the evening to hold up the heads of sick churches."

It was in this period that the Disciples had Rev. E. W. Darst as city evangelist who is still revered by old timers as a man of deep piety and Pauline missionary passion. He multiplied Disciples churches in the same fashion, many of these were in store buildings, or purchased some denominational structure for temporary housing. Then came the inevitable. Many of these churches died after only a few years of life. Others lived awhile and when a change of population occurred failed to adjust and then died.

The great preachers of Discipledom did not always succeed. Dr. Kincheloe made up his mind one day to find out why the going was so hard. He made a survey and found that 95% of his parish was Jewish. The Disciples City missionary society then closed up the mission. Dr. Kincheloe achieved national fame through his survey techniques.

But the churches could not forever run away from a hard job. Dr. Graham Taylor considered moving his settlement house. He came to the very religious conclusion, "I will accept the people that the Lord sends me." Some Disciples churches did just that and they are still on the field such as Jackson Boulevard and Englewood.

The social service approach to a parish was used by some ministers. They proved that it gave entree to the gospel. Before an age of scientific pastoral counseling, they were counsellors and their service to individuals gave friendships that were life-long and which furnished the churches with pillars.

At last the denominations began to realize that the competitive way was wasting the Lord's money scandalously. The laymen who furnished the money were grumbling. So the Cooperative Council of City Missions was organized with five denominations in it including the Disciples. This was succeeded by the Church Federation of Chicagoland which had a comity committee. The Disciples have had an honorable part in this federation movement. Dr. Willett was its president when its fortunes were at low ebb and brought it up to the place where it could meet its bills and hold up its head among the religious forces of the city. Rev. John Harms, the present secretary and a Disciple has

made the Federation what we Chicagoans believe to be the foremost city federation of the whole nation. Under its leadership religious education took form with a secretary giving whole time to it. Then there were secretaries for social service and for women's work.

The first World War really marks an epoch in the religious life of the city. For the first time radio broadcasting came into being and began to be used in behalf of religion. The small sects saw its value first and got an inordinate amount of the time available in the daily press. Churches began to make more use of leaflets and other printed matter, but again were out-distanced by little sects.

Following the first World War new opportunities opened up in immigrant neighborhoods. The children had gone to public school and knew English. They became available for Sunday School. When they entered church membership, often the parents came with them. The foreign language neighborhoods have never completely changed, but soon the public school will have completed its work of Americanizing them, though hindered by a strong parochial school system.

The movement to the suburbs came in shortly afterwards. While churches of the inner city perished by the score, new ones were organized in areas from ten to thirty miles from the business center and commuters' trains brought men to work, to be succeeded by automobiles.

The suburbanite is a different kind of person. He soon developed a neighborliness that is good for religion. He may be so absorbed with his "do-it-yourself" activities that he does not go to church very often. He would rather discharge his religious obligations by writing a check than by teaching a Sunday School class. He is apt to have little concern for the big city where he makes a living but expends his civic pride on his own little suburbia.

In the whoopee days before 1929, night clubs had sprung up all around the place. Some of them housed gambling and other anti-social activities, though not all. When they violated the law, they bought protection of the officials. This was particularly true of gambling places. Nice church people went to these places with no sense of sin. Hence suburbia came to be pretty liberal in morals as in other ways.

Now let us go back to the city neighborhood from which Mr. Suburbanite moved. The houses are eighty years old and more. They have been owned by people who exploited them for the rents they would produce, and they have been occupied by people with but little time to take care of them. There is nothing to do now except to wreck them, and since this is far too big an operation for an individual the city does it and brings into being a lot of new housing. This new housing would be very desirable except for the racial prejudices of the old stock Americans. They would feel disgraced to live next door to a negro. But

that is changing. We shall soon have mixed neighborhoods and we shall have inter-racial churches in some parts of the city, though such churches will always have special problems.

The vast growth of the big cities, the new housing in the inner city, the changed temper of the city mind—all these offer the protestant church a new chance. We would hope that the old mistakes would not be repeated. The city church must be bigger than the village church or it is too burdensome economically. The Catholics serve Chicagoland with 300 churches while the protestants have organized and maintained 1500. Where do the Catholics get the money for their numerous hospitals, orphanages, home for the aged, and other social services? Their people will average less able to give than the protestants. They save the money by having bigger and fewer churches. The protestant money still goes for too much competition. Many city churches now have several morning services of worship just like the Catholics and several ministers work in and out of each building.

The new day is to be met by a new approach to the unchurched. These people are not often anti-religious. They have been offended in some church. Maybe that church had a cranky doctrine that it talked about more than it talked about Jesus Christ. Sometimes the offending church had narrow-minded rules that had no relevance to city life. Hence it is very common for a person to start "shopping around for a church." What are the shoppers looking for? They want a place where their children may have moral instruction, though they tolerate some religious instruction. They want a "friendly" church, for the city person is often very lonesome in the crowd. Some will appreciate good music. They want a preacher easy to listen to, but if he is too fluent, they might regard him as a slicker. The shopper appreciates very much the little acts of kindness that some churches show.

The Disciples minister in a new church in the big city has a number of things that will stand him in good stead. The unchurched are impatient with division and controversy. A man of tolerant and kindly attitude toward all religions has a chance. The unchurched are hardly more than twelve years old in religion in many cases. They will respond to simple and sensible preaching which for all of its simplicity turns out to have a sound back-ground.

The big thing any man must have to approach the city-dweller is genuineness and sincerity. The man of the city knows all kinds of "gyp artists." He is on the alert against such. But he also knows honest merchandise. He will respond to the idea that Jesus Christ is the measuring stick for this life, and that in him we may find eternal life.

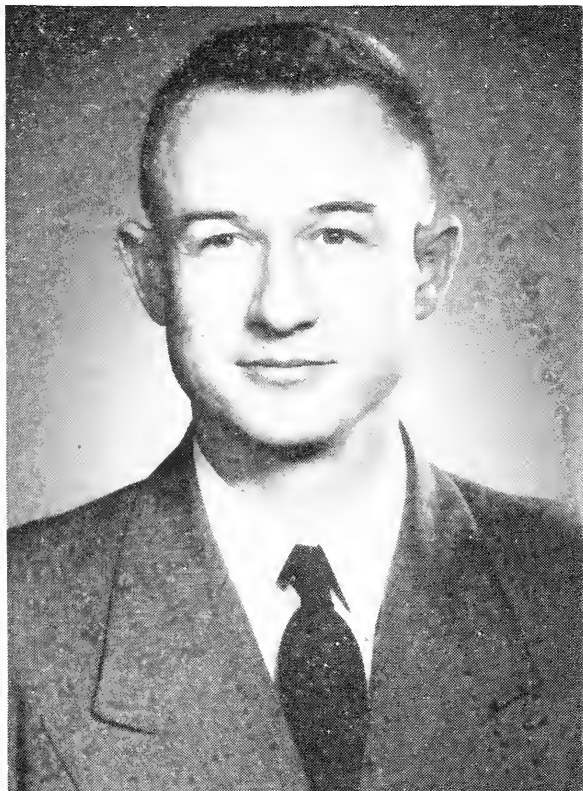
The prayer by Dr. Ames which appears in this issue of the Scroll was written within the past few weeks. Dr. Ames is able to be at his desk in his famous third-floor study several hours a day—usually in the later morning. He enjoys visits from friends at that hour, or in the later afternoon or early evening. Friends passing through Chicago are asked to phone his home (Midway 3-0151) before calling in order to make sure that the hour of visit is convenient. Miss Polly Ames is living with her father in the family home at 5722 Kimbark Avenue. Also visiting with Dr. Ames at present is his brother, Mr. Charles Ames of Boston, Massachusetts. A former executive with Western Union, Mr. Charles Ames is ninety years of age and vigorous. Dr. E. S. Ames will have his eighty-fifth birthday on April 17.

Early in March, historic Jackson Blvd. Christian Church in Chicago was burned down. The adjoining educational unit was badly damaged. The event is a serious crisis in the life of the Jackson Blvd. congregation which has already survived much trouble. The decay of the neighborhood in which the church is set has been a worse trial than fire, and the congregation had survived—the only Protestant church in the community to do so. That area is slated for reconstruction, and extensive rebuilding has already taken place to the south of the present location of the church. Working through the strategy which will re-establish the congregation calls for imagination—but it is an ill wind that blows nobody good, and the Jackson Blvd. Church may arise with new quarters and spirit which will give it a brighter future than had been thought possible a few years ago.

The Annual Disciples Divinity House Convocation will be held on the afternoon of Sunday, June 5, 1955. The occasion will celebrate the centennial of work by Illinois Disciples of Christ on Behalf of higher education. Participating in the program will be President Ira Langston of Eureka College; Rev. W. J. Jarman, Director of the Illinois Disciples Foundation at the University of Illinois; Dr. H. L. Smith, President of the Board of Higher Education of the Disciples of Christ; and Dr. J. C. Brauer, the recently elected Dean of the Federated Theological Faculty of the University of Illinois.

DISCIPLES DIVINITY HOUSE

News



Dr. Jerald C. Brauer
Dean of the Federated
Theological Faculty of
the University of
Chicago, Associate
Professor of Church
History

Dr. Jerald C. Brauer Elected Dean of the Federated Theological Faculty of the University of Chicago

On April 1, 1955, Chancellor Lawrence A. Kimpton announced the appointment of Dr. Jerald C. Brauer as Dean of the Federated Theological Faculty of the University of Chicago. Dr. Brauer thus becomes the first man to occupy with full status the new position of Dean of the Federated Theological Faculty which was created in 1953 by the new arrangements adopted for the Federation of Theological Schools.

The Federation as first formed in 1943 provided for an executive

committee composed of the heads of the four co-operating seminaries. In the ensuing years it became obvious that this feature of the Federation was not efficient. In 1953 new articles of agreement were written which provided that the academic and spiritual leadership of the faculty should be clearly symbolized in a Dean of Faculty, the welfare and development of each of the schools to remain in the hands of its own official head. It was also provided that the Dean of the Faculty should not be at the same time a head of one of the four schools, the latter still constituting a Cabinet which will work closely with the Dean in furthering the progress of the faculty.

Upon completion of these arrangements in 1953 an extensive search was begun for a candidate for the office. Chancellor Kimpton carried on this survey personally, devoting a great deal of time to the project and becoming widely familiar with American theological education and personnel. In the interim effective services as acting-dean were given by B. M. Loomer, Seward Hiltner, and E. T. Filbey. In seeking for a Dean, Chancellor Kimpton examined the credentials of many renowned American and foreign scholars, both inside and outside the Federated Theological Faculty. He was in frequent consultation with a faculty committee on the Deanship, with the Cabinet, and with a new Inter-Board Committee which includes representatives from the Boards of Trustees of all the co-operating schools. According to the terms of the Federation, the Dean must be elected by the Boards of each of the Schools and of the University of Chicago. When Chancellor Kimpton presented the name of Dr. Bauer as his nominee for the position, it was found that all of the units were eager to concur in the election.

Dr. Jerald Brauer is a young man, thirty-three years of age. His academic field is Church History and he is already a nationally and internationally recognized scholar in his field. He is most widely known for his book *Protestantism in America* which appeared in 1953. His special field of interest has been Puritanism in England and America. Two volumes in this area are ready for publication. Born in Fond du Lac, Mr. Brauer is a member of the United Lutheran Church in America. His undergraduate education was received at Carthage College; his seminary training was obtained at Northwestern Theological Seminary, Minneapolis, Minnesota. Advanced studies were pursued at Union Theological Seminary, New York, where Dr. Brauer was an instructor for two years, and at the University of Chicago from which he holds the degree of Doctor of Philosophy. Dr. and Mrs. Brauer and their two children live in their own home on Blackstone Avenue in the Hyde Park area of Chicago.

Dr. Brauer joined the Federated Theological Faculty in 1950, and quickly proved himself a popular teacher to students as well as a con-

summate research scholar. In recent years he has made a number of appearances before both popular and professional audiences and has won an eager hearing wherever heard. A mid-Western American, he is thoroughly in sympathy with the ecumenical movement, and his choice of Puritanism as his field of special interest carried him into great familiarity with elements of Christianity beyond the Lutheranism in which he was reared. Dr. Brauer is an active churchman and is a member of the Woodlawn Immanuel Church at 64th and Kenwood Avenues in Chicago.

THE FEDERATED THEOLOGICAL FACULTY

The Faculty which Dr. Brauer now heads numbers more than thirty members. It is a relatively young faculty, with many years of endeavor before it, but has already achieved a distinction which is worthy of the "Chicago tradition" of theological excellence. The faculty pursues some eight major fields of inquiry, and perhaps the strongest of those fields in terms of personnel is the Church History field of which Dr. Brauer is a member. This field, it can safely be said, is without equal in the American scene. Its members include also James Hastings Nichols, chairman of the department and author of *Primer for Protestants*, *Democracy and the American Churches*, and *Evanston: An Interpretation*. Dr. Sidney Mead will shortly publish a book on American Religion, chapters of which have been appearing singularly in several learned journals. Also contributing to this field is Dr. Jaroslav Pelikan, already recognized as an authority on the life and thought of Martin Luther; he served as an expert consultant to the staff which produced the famous film on Luther two years ago.

At the present time, the theological field in the Federated Theological Faculty includes Dr. B. M. Loomer in the area of philosophical theology, Dr. Bernard Meland, author of many books, who deals primarily with the relationship of Christian theology to modern culture, and Dr. Pelikan who has won great following among students in the Federation because of the brilliance of his lectures in historical theology, both as he surveys it as a whole, and as he deals with special topics. During one quarter each year the theological field is augmented by Dr. Daniel T. Jenkins, a congregational minister of London, well known for his books on *The Gift of Ministry*, *Tradition and the Spirit*, etc.

The Biblical Field is headed by Dr. J. C. Rylaarsdam, author of *The Spirit and Wisdom Literature*, and of the Introduction and Exegesis of Exodus in *The Interpreter's Bible*. Also in this field is Dr. Robert M. Grant, author of *The Bible in the Churches* and *Miracle and Natural Law in Graeco-Roman and Early Christian Thought*. The latter is a definitive work on the two attitudes of the miraculous and the naturalistic as they influenced early Christianity. Drs. Rylaarsdam and Grant

share major responsibilities for teaching in the areas of Old and New Testament Thought respectively. Dr. Raymond Bowman and Dr. Allen Wikgren respectively deal with the Old and New Testament problems of technical and textual analysis. Dr. Ralph Marcus contributes lectures in Hellenistic and Judaic culture. This year, Dr. Harold Willoughby, well known to generations of Chicago students for his work on the relationships between early Christianity and Graeco-Roman culture reaches the age of retirement. It can be expected that an early appointment in the Biblical Field will continue its fame as one of the great fields of interest and research at the University of Chicago. The Biblical field particularly, profits from the existence of the Oriental Institute in proximity to the Federation. The combination of classical and biblical studies as carried on at Chicago remains without parallel in the entire nation.

The History of Religions field at Chicago is headed by Dr. Joachim Wach, author of *Sociology of Religion, Types of Religious Experience, Church, Denomination, and Sect* and important volumes in German on the history of biblical interpretation. The junior member of the field is Dr. Joseph Kitagawa, a native of Japan, son of a Japanese Christian pastor. Dr. Kitagawa has as his special field of study, Japanese Buddhism and its many sects. His own religious interests however have given him a profound concern for the World Christian Mission, and he had done much of the preliminary planning which will result in July, 1955, in the addition to the Federated Theological Faculty of Dr. Pierce Beaver of New York City. Dr. Beaver, a former missionary to China, and presently librarian and research director of a foreign missions study project in New York will initiate a new area of work and concern in missions for the Federated Faculty.

The field of Christian Ethics at Chicago includes five men, each of whom has distinguished himself in various ways. Dr. John B. Thompson is probably best known as the Dean of Rockefeller Memorial Chapel, but his life-long interests in social and cultural problems in America makes him an informed lecturer in this field in the Federation. James Luther Adams is particularly well known as the American scholar who gave Paul Tillich his earliest full interpretation to the American public. Dr. Adams himself is being written up as one of the *Major Voices in American Theology* in the second volume under that title from the pen of D. W. Soper of Beloit College. The sociological emphasis in this field is well represented by Dr. S. C. Kincheloe, premier sociologist of churches and church-life in the American scene, and Dr. Victor Obenhaus, well known for his various studies of the relationship of the churches to both rural and industrial life. The youngest member of the field is Dr. Alvin W. Pitcher who joined the faculty about

three years ago and is winning increasing recognition for his ability to bring philosophical penetration to the consideration of the ethical issues confronting the Christian community today.

One of the newer fields in the Federation is Religion and Personality. The field was first established five years ago to bring Christian thought and the new psychological studies of man into creative relationship with each other and to pastoral work and counseling. Heading the field is Dr. Seward Hiltner who first won fame in this area as organizer of the Department of Religion and Health of the Federal Council of Churches. Joining him in this field is Dr. Ross Snyder who had specialized in the field of personal religious development, the relation of group dynamics to the religious community, and the religious dimension of the development tasks by which persons achieve maturity. Three years ago, Dr. Granger Westberg was called as Chaplain of the University of Chicago clinics. This was a new position, and one which was viewed with some scepticism in many quarters of the University and its hospitals. Within two years, Dr. Westberg had demonstrated both his usefulness as chaplain and his power to give to theological students a significant training in their dealings with persons in physical and mental distress. His courses augment the more theoretical offerings given in other parts of the field. Also in this field is Dr. Perry LeFevre who deals with the religious problems of later adolescence and early adulthood, particularly in connection with the relations between religion and higher education. The Federation's field of Religion and Personality is unique, no other faculty anywhere having brought together so many facets of the problem of personal development as it is related to Christian thought.

Another field of inquiry which is unique to the Federated Theological Faculty is Religion and Art. The aim of this field is to discover the way in which the fundamental religious faith and convictions of a culture influence its literary and artistic creations. This inquiry is carried on at a depth of analysis not previously achieved in any American seminary, and represents a much more trenchant inquiry than the study of "religious illustration" which is the typical way in which Religion and Art have been handled in seminaries. The field includes Dr. Preston Roberts who deals primarily with the relationship between theology and literature, and Dr. John Hayward who deals with the relationship between theology and the plastic arts: painting, sculpture, architecture, etc. While not part of the Federated Theological Faculty directly, the work on religious music done by Mr. Richard Vikstrom, director of the Rockefeller and Bond Chapel choirs, contributes an important enrichment to the aesthetic experience of the student body.

Work in practical areas of ministerial life is carried on by a number of

faculty members. Part of the work is given within fields already mentioned. Courses in preaching, worship, the program of the church as congregation and in its associated life, etc., and courses dealing with the relation of practical affairs to the fundamental idea of the church (practical theology) are taught by Dean W. B. Blakemore, President W. W. Robbins, Dean W. N. Hawley, and others. The work in this area is under the direction of a Committee on the Ministry of which Mr. Mallary Fitzpatrick is the executive secretary.

The above survey is the first full report on the present faculty that has been made to alumni and friends of the House in several years. There have been many changes in personnel at the University in recent years, and some familiar names are no longer on the list. Retirement has removed some names; some men have accepted positions elsewhere. The remaining roster is still the most impressive that can be presented by any theological faculty in America. The present faculty, despite its youth, has already won its fame in terms of scholarly competence. Best of all, it is a young faculty which will be carrying forward the leadership of American Christian thought in the years ahead. Most of the members have two full decades of work still ahead of them; several have thirty years of productivity before retirement age will be reached.

If the case is to be stated briefly, it must be said that the central concern of this faculty is to work out the Christian message for today. What is it that, in Christian faith, we can and must say to America and the world in this second half of the twentieth century. Proclaiming this Christian message is recognized as being not only an intellectual task, but also involves working out correlative principles for preaching, religious education, the organization of church and ecumenical life, and speaking to the nation on the great central issues of social and world affairs. Dr. Brauer brings imagination, strength and personable qualities to his new task of leadership. Opportunities will be made for him to meet alumni and friends of all the schools of the Federation, and to appear before significant groups of the leaders of the major denominations of America. While he will become known for himself, on such occasions he will also be carrying and transmitting the spirit of the most significant theological enterprise which is taking place in America today. The Federated Theological Faculty inherits the great traditions of Chicago, and it avoids the dangers of rootless "non-denominationalism." The Federated Theological Faculty, by virtue of the way in which it is elected, must remain responsible to the denominations of the Federation, but with full understanding that each of those denominations gives it a charter to explore the way ahead into new ecumenical existence for which all of the churches on this continent are yearning.

Field Assignments of Disciples House Students

During the current academic year, Disciples Divinity House students have been working in a variety of positions in churches in the Chicago area.

Prior to the completion of his residence work in March, 1955, Mr. Fred Miller, now minister of the First Christian Church at Ada, Oklahoma, was minister of the West Pullman Church, Chicago. He has been succeeded in the latter position by Mr. Gene Peters who has recently returned to Chicago for advanced studies following a year of ministry to the First Christian Church at Kerrville, Texas.

Mr. John Bean, who had been serving as an assistant to the Dean of the Disciples Divinity House became minister of the Chicago Avenue Church of Christ (Disciples), Columbus, Ohio, on March 28, 1955.

Mr. Ralph Slotten, who succeeds Mr. Bean as Head Resident of the Disciples Divinity House is this year Director of the Youth Program for the Central Christian Church, Gary, Indiana.

Also working in the Gary area is Mr. Tom Walmsley who assists with the youth program in the Glen Park Church.

Mr. Richard Starkey is assigned to the Oak Park Christian Church where he is responsible for young people's and educational features of the church and also is a member of the choir, his services as a baritone soloist being much appreciated by the congregation.

Mr. James Stockdale is in his second year of leadership to the young people of the First Christian Church, Chicago Heights, Illinois.

Mr. Robert Bromley continues in his second year of assistance in the religious program of the Northside Christian Church, Chicago, Illinois.

Prior to the completion of his residence work in December, 1955, Mr. Bernard O'Donnell served eighteen months as assistant in the First Christian Church of Valparaiso, Indiana. At present, Mr. O'Donnell is assisting in the program of All People's Church, Los Angeles, California.

Disciple students pursuing advanced studies under the Federated Theological Faculty are also serving in the churches.

Mr. Charles Johnson, who served as an assistant for a year at Austin Blvd. Christian Church, is minister of the Christian Church at Coleta, Illinois, during the current year.

Mr. Robert Lewis who served two years as assistant at the Oak Park Christian Church is completing his second year as assistant to the St. Paul Community Church, Homewood, Illinois.

Mr. Ray Schultz completed his residence work in March, 1955, and has just accepted the ministry of the Christian Church in Henry, Illinois.

Mr. Scott Simer who was minister of the Christian Church at Sherburnville, Illinois, completed his residence work in December, 1955, and has become minister of the Christian Church in New Philadelphia, Ohio.

The Disciples Divinity House of the University of Chicago
1156 E. 57th. St., Chicago, 37, Illinois

Dean.....	W. B. Blakemore
Dean Emeritus.....	E. S. Ames
Secretary.....	Mrs. Opha Maybury
Head Resident.....	Ralph Slotten

April 1, 1955

THE SCROLL

The Journal of the Campbell Institute

COMMENTS ON THE HOOVER LECTURERS

Charles O. Lee
George C. Stuart
O. F. Jordan
R. H. Pitman
C. C. Smith

THE TWELVE APPEARANCES

Charles F. McElroy

LET US BE SURE OF THE FOUNDATIONS

W. M. Norment, Jr.

THE PLACE OF THEOLOGY IN THE LIFE OF THE CHURCH

Working Papers by
B. F. Burns
George C. Stuart
W. B. Blakemore

MY IDEA OF THE MINISTER

R. L. Bromley
George Massay

NEWS NOTES

THE SCROLL, the Bulletin of the Campbell Institute, published quarterly in July, October, January, and April, in connection with *HOUSE NEWS* of the Disciples Divinity House of the University of Chicago.

The Campbell Institute, founded in 1896, is an association for ministers and laymen of the Disciples of Christ for the encouragement of scholarship, comradeship, and intelligent discipleship.

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Inauguration of Dean Brauer

On Monday, October 10, 1955, the inauguration of Dr. J. C. Brauer as the first Dean of the Federated Theological Faculty of the University of Chicago will take place in Rockefeller Memorial Chapel. The Service will take place in the afternoon; both Dean Brauer and Chancellor Kimpton will give addresses. Further information regarding the inauguration will be available later, but this notice is given now in order that this significant date can be put upon the calendars of all who will be interested in attending.

Comments on John Knox's Hoover Lecturers

The Early Church and the Coming Great Church, the 1955 Hoover Lectures on Christian Unity by Dr. John Knox of Union Theological Seminary, New York City, have already appeared in book form (the publisher is Abingdon-Cokesbury Co. of Nashville, Tennessee) and have attracted very considerable attention. Briefly stated, Dr. Knox's thesis is that the church was born in a fragmentary, and almost fragmented condition. It did not spring full-blown into existence at Pentecost, and it was far from united at the outset. In fact, one of the first great tasks which confronted early Christianity was that of bringing unity to the newly emerging church. The early leadership of the church was ecumenical, not in the sense that it reflected an existing unity, but in the sense that it was striving to achieve a promised unity. According to Dr. Knox, it was at about the year 200 A. D. that the Christian church achieved the greatest degree of unity which it has ever had in its history. Therefore, says Dr. Knox, we should carefully examine and evaluate for contemporary use, the procedures whereby the early church developed its unity. In Dr. Knox's opinion, the three most important instruments in that development were the Scriptures, the creeds, and episcopacy.

Dr. Knox's lectures challenge the Disciples at two points. First, traditionally, we have believed that the earliest church was a united church. While the opposite point of view has been accepted by many Disciples for fifty years, we have not before sensed the guidance the early church can give to our ecumenical endeavors. Secondly, while Disciples have always treasured the Scriptures as a unifying force in the life of the church, nearly all Disciples of Christ today believe that creeds and the episcopate have been divisive. Our argument against creeds and the episcopacy has been a historical argument, based on the divisions which have appeared in church history. Now Dr. Knox forces us to re-examine this traditional Disciple attitude by pointing to a time when the church was as united as it has ever been, and crediting creeds and the episcopacy with much of the achievement.

A variety of comments on Dr. Knox's lectures and his book are reported below.

Charles O. Lee, Jackson, Miss.

To The Editor:

Thanks for your kind reply of April 8 giving the name of the publisher of Dr. Knox's new book. I have already read the volume and am greatly indebted to Dr. Knox for many interesting and enlightening

paragraphs.

In connection with Dr. Knox's final chapter in which he advocates, among others the need for the adoption of some plan of church development on an episcopal basis, I am reminded of an erstwhile and facetious outburst of the late Dr. Burris Jenkins that "what our Brotherhood needs is a bishop." Well, Dr. Jenkins did not live to see our Brotherhood go episcopal and I cannot conceive such a step being possible "within history", Disciples being what they are. According to Dr. DeGroot we seem to be headed in the opposite direction.

The early ecumenical (Catholic) movement which Dr. Knox outlined with meticulous clarity as having its roots even in first century Christianity was never a success and, according to my memory, the final outcome was the Roman Catholic Church in particular with its unbending requirements for conformity.

As I understand it the foundation stone upon which the modern ecumenical movement rests—that is its consensus—is "The Lordship and Saviourhood of Jesus Christ" is not exactly the foundation we should seek. The "Lordship" and the usual meaning read into the term "Saviourhood" of Jesus are both theological interpretations, not demonstrable facts "within history." The early apostolic church itself was far different from the church of the fifth century in its fundamental outlook on life and destiny. The early church, as I see it, was essentially an apocalyptic movement. It was conceived of as a movement thrust into history for the express purpose of saving as many souls as possible before the imminent return of Jesus as Lord to set up a new world order. The church, therefore, was conceived of as a temporary esoteric movement within the world, but not of the world. The world was wicked; government was rotten; and the whole thing was irredeemable. Yet things did not work out as the apostolic church had planned. Jesus as Lord did not return as expected and philosophy and episcopacy gradually took the place of the "pneumatic" form of leadership of the early church. Therefore, it seems to me that the suggestion of Dr. Knox to make even the spirit of the early church (First and Second Century) the norm of the ecumenical movement of today is full of doubt when it comes to the question of validity.

To me the seeming trend of modern and competent theologians such as Dr. Knox and Dr. Meland of the possible reading of significance beyond their actual validity into ancient events and trends is not leading us in the right direction. Certainly we want to give history its just place in the ongoing world and we are indeed indebted to the past; but to give pagan culture and even early Christian thought the embodiment of an "essence" which somehow can lead us out of the wilderness of our modern day is expecting too much. As far as I can

tell there is no scientific or historical basis for such as "essence."

I can personally get more comfort out of the thought that religion, like life itself and the institutions of life, is subject to an evolutionary process and is not maintained by a controlling "essence" with a dated thrust into history—an essence which is both immutable and the perfect representation of God.

To me Jesus as a great prophet has a terrific challenge. His ideals of purity and perfection as requirements for inclusion in what he thought was the coming apocalyptic kingdom will always carry tremendous weight in the desires of men for world betterment. His death on the cross was but the logical outcome of possibly the greatest soul that ever lived—a challenge to all men to follow him in example in the development of a better world.

Well, too much of this already. Of the modern theologians which I have read I think I can follow Wieman a little more closely in a general way than either Knox or Meland. Possibly the leadership I received from Dr. Case when I was in the University has unduly slanted my thinking.

George C. Stuart, Bloomington, Ill.

Dr. John Knox's recent Hoover Lectures on Christian Unity, delivered under the general title, "The Early Church and the Coming Great Church," continue from the vital perspective of Biblical Studies the ecumenical conversation so necessary in the immediate life and thought of the Churches and particularly, in the Disciples of Christ. His thesis is a twin. The first part, that the New Testament evidence for a New Testament Church, at peace and one, as a pattern for the coming great Church is much weaker than the Reformers and the Restorationists have assumed, will arouse vigorous controversy. However, this view, with the backing in force of the large majority of New Testament scholars, may have the effect of purging us from much false "Biblicism." For the Disciples of Christ, at least, it is past time that we revitalized our traditional doctrines with the new information and attitudes available from the important and crucial field of Biblical Studies.

The second part of Dr. Knox's thesis, that rather than providing a "blueprint" for the emerging ecumenical Church in unity and peace what the New Testament evidence does provide is the creative background for three structures for the unity and peace of the "catholic" Church, creed, canon and episcopal leadership, will receive less support from the field of Biblical Studies in general and from the Disciples of Christ in particular. Yet, here again the evidence is stronger than Disciples of Christ have been willing to admit. We have been willing to admit canonicity, but we have withheld any support to a view of

Biblical "creedalism" or episcopacy. Dr. Knox reminds us that both creeds and episcopacy are inherent in the primitive, apostolic life of the Church.

Personally, I feel that Dr. Knox has done us a service in reminding us of the necessity of understanding our traditional doctrines in terms of Biblical information and understanding rather than understanding the Bible in terms of our traditional doctrines. Also, while I must admit to a hesitancy concerning the view that creed and episcopacy are necessary structures in the peace and unity of the coming Great Church, I am ready to admit their place in the primitive, apostolic Church.

Perhaps, what we require now in the next Hoover Lectures is a Disciples of Christ speaker who will point to the Biblical evidence, certainly in Paul's letters and even in the less helpful book of Acts, that while there is no New Testament "blueprint" or model for the coming great Church there is certainly a New Testament pattern, a shape for a creative, open, various and living community of faith whose responsible freedom could, and even must, forecast the shape of the coming great Church. I suggest Dr. Jack Finegan, or Dr. William Robinson, or Dr. William Reed, or Dr. J. Philip Hyatt, or Dr. Dwight Stevenson, or Dr. Ronald Osborn.

O. F. Jordan, Park Ridge, Ill.

The selection of Dr. John Knox to deliver the Hoover Lectures this year was a fortunate one. Not all learned men can deliver a lecture that the listener can follow, but I found your speaker this year lucid and understandable.

It is a great service to the cause of Christian unity to make people of various fellowships realize that there has never been a pattern church in the world, for the human scene is ever shifting, and even the Roman Catholic church is not the unchanging thing that it imagines itself to be. Nor was there a pattern church in the New Testament.

More than once I have been warned that years brings conservatism. How does the church escape the danger of changing quite beyond any semblance to the organization that Paul promoted to keep alive the spirit and the program of Jesus? I would hope to secure a copy of these lectures that I might study them further at this point.

R. H. Pitman, Chicago, Ill.

The Hoover lectures have a very vital place in bringing the findings and the wisdom of the best minds to those who wish to keep abreast.

Dr. John Knox brought us a scholarly, stimulating, and refreshing insight on the Christian faith. His lectures, if heeded by preachers and denomination leaders, would do much to correct age-old fallacies, reduce tension between religious groups that have divided on scripture

and-or tradition. His lectures will help us all to further document our faith. They point to a new, new testament perspective for the 20th century.

Congratulations for providing the platform for this enlightening scholar.

Clyde C. Smith, Chicago, Ill.

One of the greatest pleasures which I had during the recent Hoover lectures was the opportunity in a small group session to put a few of my own questions derived from study of the second century to Dr. Knox. His admirable frankness, openness, and willingness to admit that the issues concerning the Early Church had not been settled even by his own work, endeared him to us there gathered. We came to see these lectures as the manner in which he was wrestling with these important though very difficult problems. I recall that he even laughingly said to us as we left that if we had pushed him much further he would have had to throw out that evening's lecture and begin again. Fortunately for all of us gathered to hear this very excellent presentation of "The Early Church and the Coming Great Church", time had run out on our group and Dr. Knox was able to continue with the lecture. But having had the opportunity to talk with him in this kind of way, I am certain that those issues posed will not lie dormant in his creative mind.

In reply therefore to your request for criticism, Mr. Editor, I can do no more than rephrase some of the questions and concerns of that afternoon's discussion. The whole matter hinged upon the fact that Dr. Knox interpreted the movement of the late second century, which developed the notions of apostolic canon, apostolic creed, and apostolic episcopate, as being parallel to the modern ecumenical movement in its attempt to bring unity out of the diversity which characterized the first century and a half. There is no denial that Dr. Knox is accurate in seeing the origins of this "catholic" movement within the New Testament period itself, but it would seem that he fails to take sufficient note of two important factors.

1. The "catholic" movement in itself was not composed of a single strand. In fact from the scanty material which remains from the primitive period we can scarcely put together a picture of even one of the strands. It becomes increasingly difficult therefore to even speak of a "catholic" movement, to such an extent that the canon, creed, and episcopate can be viewed as the inevitable outcome. It would almost seem that the political environment is a better gage for denoting this development within the structure of the Christian Church. And this introduces the authoritarian element (or mind-set) which contributes greatly to the current difficulty in understanding this early period, especially by Amer-

icans.

2. It would also seem that we have now reached a stage in our thinking about the early Church where it should no longer be necessary to restrict ourselves to the canon, creed, and episcopate. While Dr. Knox acknowledges this point (p. 128), yet he does not go beyond to such an extent that other elements are considered in their own right and not as subservient to these older distinctions. Dom Gregory Dix has brought forcibly to attention, whether we agree with his solution or not, the significant manner in which the worship of the Church is in itself an important factor. "The apostolic liturgy" might be an equally valid category to employ in the consideration of this early movement toward unity. For it almost appears that the liturgy contributed most to the degree of unity which was achieved and which has persisted down through the ages. Certainly it provides the context for canon, creed, and episcopate. To be sure, the liturgy of the Christian Church never achieved complete separation from the weight of local traditions, but in the long run it seems to be that element of the churches' life in which the Creative Holy Spirit rather than the human authoritarian spirit has been given the greatest opportunity to permeate the lives of those who would serve the Church's Lord. At the same time the church at worship has been nearly as open to cultural values as the church in its thinking mode or teaching role.

Now these above-mentioned factors are just so much verbosity unless we consider the issue which is at stake, and which really underlies much of Dr. Knox's thinking. While the problem of the relation of authority and freedom is very much to the fore in the thinking of the Disciples of Christ, the real problem, especially for Disciples, is that of history. Disciples, having been born upon the American frontier, and largely caught up in its ideology, have tended to ignore history, even their own. In fact save for the New Testament alone there really seems to be no historical authority in the brotherhood. But Dr. Knox has reiterated a point made several years ago by our own Dr. DeGroot that unity of the Christian Church cannot come by the restoration of the forms and usages of the early Church simply because there was no such unity in the early practices. If this be true, then wherein is history relevant?

Dr. Knox in these lectures struggles hard to give history meaning, by appealing to that one event upon which all history is given meaning—namely, the complex of a crucified man and an emergent community. But to confine the meaning of history to this one event, really reduces history to its value for the existential now. We, no more than Dr. Knox, have been able to adequately surmount this obstacle. But as Dr. Knox

clearly saw, for the church to be holy and one, we who claim to be its members need to have "a degree of critical intelligence and spiritual sensitivity, of willingness to listen to others in humility and love, of devotion to truth and to Christ" which goes beyond anything we have done or that our religious forefathers were able to do. For this to be possible, however, we must look once again at the history of the whole Church and relive within ourselves its struggles, failures, and victories. But we must do this with minds that are open and willing to learn. For before we can bear witness to the meaning which the event of Jesus Christ has had in our own lives, we must be able to affirm that the whole of history is meaningful. And this is the problem of our day—a problem which John Knox has ably called to our attention.

W. B. Blakemore, Chicago, Ill.

(The following is an excerpt from lectures delivered before the 1955 Illinois Christian Ministers' Retreat at Eureka College in June, 1955.)

As Disciples of Christ we can welcome the destruction of the last stages of restorationism which Dr. Knox has effected, for we too now are free to join with other Christians in the effort to move forward to something new rather than to move back to something old which never did exist except in more recent imagination.

But does this mean that our Disciples forefathers were wrong, that we must leave them behind? On the contrary, Dr. Knox proves that our Disciples forefathers were superbly right—but they were mistaken regarding the way in which they most adequately restored the New Testament Church. When Alexander Campbell said he was restoring the ancient order of things, he was doing no such thing. There was no one ancient order, nor any complete ancient order to be restored. When Walter Scott said that he was restoring the ancient gospel, he was doing no such thing. There was no one ancient formulation, nor any complete ancient formulation of the gospel. The order that Campbell "restored" and the formulation of the gospel that Scott "restored" were patchworks made by putting together things that the early church had never yet put together. But the Campbells, Scott, and Stone did restore something which had been a paramount characteristic of the New Testament church, and which had been largely ignored. They restored its ecumenical zeal, its yearning and passion for unity, its devoted work on behalf of One Church. The leadership of the early church was ecumenically minded. Standing in the midst of diversity it set its eye for the coming great church. Campbell, Scott and Stone, standing in the midst of diversity, set their eyes for the coming great church. They restored the goal and purpose of the primitive church.

When I first became aware of our Disciple heritage, I heard that

it was schizophrenic. Some people were emphasizing it as a restoration movement. Others were emphasizing it as a unity movement. The obvious conclusion of Dr. Knox's Hoover Lectures is that to be a unity movement is the only way to be a restoration movement.

The Twelve Appearances

Charles F. McElroy, Springfield, Illinois

(Editor's Note: The following article by Charles F. McElroy, a layman and active member of the First Christian Church of Springfield, Illinois, was given as a radio talk an Easter morning, April 10, 1955, over station WCVS in Springfield. In this presentation Mr. McElroy is not concerned to carry on any argument regarding the historicity of the appearances. He is concerned rather to gather them together as other men have gathered together "The Seven Last Words," or "The Beatitudes," or "The Contrasts," or other groupings of "Sayings of Jesus." Any of these collections present historical problems. It would be extremely difficult to prove that Jesus did utter the "Seven Last Words," or that he spoke the Beatitudes all at one time in the order given, or that the Sermon on the Mount represented a particular sermon delivered by Jesus. Despite these historical difficulties Christians through the centuries have found these collections religiously significant. They have formed the bases of meditations, sermon series, liturgical outlines, etc. Do not the appearances also constitute such a body of material? If our post-easter celebrations were as important as our pre-Easter celebrations, the "appearances" might long ago have been gathered together. Such utterances of Jesus as "All Hail," "Peace be unto You," "Feed my sheep," "The Great Commission," 'and when Jesus blessed the bread and brake it, they recognized him,' and "Saul, Saul, why persecutest thou me?" have been sermonized individually, but not often have they been treated collectively. Mr. McElroy's compilation of the "Appearances," is useful and suggestive.)

Easter memorializes the resurrection of Jesus from the dead, His triumph over death, His victory over the grave. In the 15th chapter of the First letter to the Corinthians the Apostle Paul asserts that this is the most essential fact in our Christian religion; that if Christ be not raised from the dead then our preaching is in vain and our faith is in vain; because in that case there is no hope of the resurrection of anyone else. Paul stakes everything on this one occurrence. I Cor. 15:3-58.

What is the basis of this belief in Jesus' resurrection? Was it a tradition—a legend that somehow became adopted as an article of faith? Not in Paul's opinion. To him it was not a dogma. It was a fact. It was like any other fact, subject to proof. It had been demonstrated. It

rested on the testimony of eyewitnesses. I believe I am correct in saying that the testimony of eyewitnesses is the highest grade of evidence known to the law.

I have no disposition to argue with anyone from a scientific standpoint. But the record of the resurrection of Jesus consists of a marshaling of evidence that at least is entitled to the consideration of open minds. This record is found in the four Gospels—Matthew, Mark, Luke and John; also in the book of Acts, and in Paul's First letter to the Corinthians. I find a list of twelve appearances of Jesus after His resurrection, and a total of something like 523 different eyewitnesses. I submit this list to you.

1. The first appearance of Jesus was to Mary Magdalene. She and Mary, the mother of James, and a third woman named Joanna or Salome had come at early dawn to the tomb, bringing spices to anoint the body. They found the tomb empty except for an angel, who told them that Jesus had risen, and for them to go and tell the disciples that Jesus would see them at a mountain in Galilee. The other two women went away, but Mary Magdalene remained and Jesus made Himself known to her by calling her name, "Mary." She recognized Him by saying "Master."

This was the first appearance, to 1 person. Mark 16:9. John 20:11-16.

2. Then Mary Magdalene joined the other two women. While they were hurrying to tell the disciples, Jesus met them and said: "All hail!" They took hold of His feet and worshipped Him.

This was the second appearance, to 3 persons. Matt. 28:9-10.

3. Peter and John were the first disciples to be told by the women, and both ran to investigate. John outran Peter and arrived first. At the tomb they saw the linen grave clothes neatly rolled up in the empty tomb. But they did not see Jesus there, and departed for their own homes. Thus they separated, and Jesus then appeared to Peter but not to John. This is evident from the statement that in the evening the eleven were together, and were saying: "The Lord is risen indeed, and hath appeared to Simon."

This was the third appearance, to 1 person. Luke 24:34. I Cor. 15:5.

4. That same afternoon Jesus joined Himself with two disciples who were walking to Emmaus. He interpreted to them the scriptures concerning Himself, but they could not comprehend. But when they sat down to their evening meal, and when Jesus blessed the bread and brake it, they recognized Him.

This was the fourth appearance to 2 persons. Luke 24:13-31.

5. The two disciples returned at once to Jerusalem from Emmaus, and found the eleven, whom we may now call apostles, and others gathered together. The two reported the happenings at Emmaus. The doors were shut, for fear of the Jews. Then Jesus came and stood in the midst, and said: "Peace be unto you." And He showed them His hands and His side. Meanwhile Thomas had gone out and missed seeing Jesus.

This was the fifth appearance. There were present ten of the apostles, the two disciples from Emmaus, and, as the text says, "them who were with them." The number of these others is not given. We feel safe in assuming that there were perhaps six others, making in all 18 who witnessed this fifth appearance. Luke 24:33-40. John 20:19-21.

6. When the occurrence was related to Thomas, he refused to believe that Jesus was alive unless Thomas himself could put his fingers into the nail prints of Jesus' hands, and thrust his hand into the wound in Jesus' side. His chance came eight days later, on the following first day of the week, when the eleven apostles were together again, with the doors shut. Again Jesus stood in their midst. He invited Thomas to put his fingers into the nail prints of Jesus' hands and to thrust his hand into Jesus' side. Thomas was convinced and said: "My Lord and my God."

This was the sixth appearance, to 11 persons. John 20:25-29.

7. Most of the eleven apostles lived in Galilee. After Jesus' death they went back to their homes, for as yet there was little or nothing to keep them together. That would come later. One evening seven of them went fishing in the sea of Tiberias or Galilee. During the entire night they caught nothing. In the morning Jesus appeared to them on the shore, and advised them to cast their net on the other side of the boat. They did so, and the net was so filled with fishes that they were unable to draw it aboard. John first recognized Jesus. Peter threw himself into the water and made his way to the shore, while the others followed in a little boat. On the shore they found a fire, with fish already cooked, and ate their breakfast. Then Jesus asked Peter three times: "Lovest thou me?" And on Peter's repeated assurance that he did, Jesus twice told him "Feed my lambs," and lastly, "Feed my sheep."

This was the seventh appearance, to 7 persons. John 21:1-17.

8. At the empty tomb the angel had told the three women to go and tell the disciples that Jesus would meet them in Galilee. As the women were going Jesus met them and repeated it. So the eleven apostles went to the mountain in Galilee where Jesus had appointed them. It was there that Jesus gave them the Great Com-

mission, saying: "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and the Son, and the Holy Ghost; . . . and lo, I am with you always, even unto the end of the world."

This was the eight appearance, to 11 persons. Matt. 28:16-20.

9. The ninth appearance is not reported in the four Gospels, but by Paul. In Corinthians 15:6, Paul says that Jesus appeared to above 500 brethren at one time, and Paul declares as a sort of clincher, "most of whom are still alive." If there were "above 500" at one time, let us conservatively place the number at 501 witnesses to Jesus' ninth appearance. I Cor. 15:6.
10. The tenth appearance also is recorded by Paul alone, in I Corinthians 15:7: "Then He appeared to James."

This tenth appearance was to 1 person. I Cor. 15:7.

11. The last earthly appearance was at the time of Jesus' ascension, when probably only the eleven apostles were present. Jesus charged them to remain in Jerusalem until they should receive power from on high. He led them out over against Bethany, and while Jesus was in the act of blessing them He was carried up into Heaven and a cloud received Him out of their sight.

This eleventh appearance was to 11 persons. Mark 16:19. Luke 24:49-51. Acts 1:4-9.

12. But although Jesus had ascended into Heaven, Paul insisted that Jesus made still another appearance. In I Corinthians 15:8 Paul says:

"Last of all, as to one untimely born, He appeared also to me."

Paul is referring to his own experience on his journey from Jerusalem to Damascus for the purpose of persecuting the Christians there. On the way he saw a bright light and heard a voice saying: "Saul, Saul, why persecutest thou me?"

Saul asked: "Who art Thou, Lord?"

The voice answered: "I am Jesus of Nazareth." And Saul was converted and became a follower of Jesus. And although he was temporarily blinded by the great light, and remained without sight for several days in Damascus until just before his baptism, yet Paul was convinced that in that blinding flash he had been permitted momentarily to look upon the face of Jesus.

This was the twelfth appearance, to 1 person. Acts 9:3-6, 17. Acts 22:6-16.

These are the twelve recorded appearances of Jesus after His resurrection, eleven of which took place during the forty days from His resurrection to His ascension. Adding together the number of persons who saw Him at these twelve appearances gives a total of 568. As most

of the apostles saw Jesus several times we shall deduct for duplications, which leaves a minimum of about 523 different eyewitnesses who saw and recognized Jesus after His resurrection.

This is the record.

And John concludes his Gospel with these words: "But these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." John 20:31.

A New Church and a Remodelling

Disciples of Christ continue to erect magnificent new churches, or to remodel beloved older structures to bring them up to today's standards of worshipfulness. In recent months an outstanding example of each procedure has come to fruition.

Central Christian Church, Decatur, Illinois, moved into its new building in March, just in time to entertain the Illinois Convention of Disciples of Christ in April. Several years ago, Central Church, under the leadership of Carrell Flewelling, purchased a block-long frontage close to its original location in downtown Decatur. As building plans got under way, it was at first felt that the church could not, at this time, afford both its new sanctuary and its new educational plant. But the enthusiasm of the congregation was such that it was soon realized that it would be false economy to delay either unit. As its courage for its task mounted, the congregation decided that it would be possible to bring the whole project, including a chapel, tower and new pipe organ to completion. As a result when the church was dedicated, the entire project was complete. The fundamental style of architecture is a modernized gothic of very pleasing design. A significant Cassavant organ is among the finest to be found in any church in the state of Illinois. The sanctuary will seat about 600. The meditation chapel, which can be entered directly from the street, has been appropriately named the Flewelling Chapel.

On Sunday, June 19, First Christian Church, St. Joseph, Missouri, dedicated its remodelled buildings. In the remodelling a great deal of basic building work was done including renewal of the heating, electrical and plumbing systems, and installation of air-conditioning and sound systems. Remodeling of class-rooms, fellowship rooms, and offices was included in the project.

The major remodelling took place in the sanctuary of the church where architectural genius has worked a marvel of reconstruction. The St. Joseph church is fundamentally of cruciform design with arms of

equal length. The interior originally centred on a platform approached by divided stairs and backed by a single choir section. The architects have succeeded in providing instead a divided chancel approached by a single flight of wide easy stairs. White woodwork, and the use of two tones of rose in hangings and furnishings have provided a chancel which is both lyrical and strong in its feeling. The sanctuary organ, originally built in 1918 by the original E. M. Skinner firm has been completely reconditioned and revoiced in terms of the most modern developments of organ building. Provision has been made for the installation at a later time of an antiphonal organ.

In addition to the remodelling, the church has provided a new chapel for meditation, weddings, and small group devotionals. The chapel has been named in honor of Dr. C. M. Chilton, pastor of the church from 1898 to 1944. The main features of the chapel are the communion table and the baptistry. On the Communion table stands the communion set which was used by the congregation from about 1875 to 1918. An open Bible stands on the lectern, and tall candelabra in wrought iron which harmonizes with the railings and lecterns symbolize the inspiration of Christian faith.

The Chilton chapel was dedicated by a "Prayer Chain," Monday, June 20 through Friday, June 24. From 7:00 a. m. until 6:00 p. m. each day members and friends of the church were in the chapel for individual prayer and meditation—a most appropriate manner of dedication for this new part of the St. Joseph church.

Minister of the church since 1949 has been Robert A. Thomas.

Let Us Be Sure of the Foundations

W. Meredith Norment, Jr., Martinsville, Va.

This is not a sermon. At least, not by intention. Yet I would like to call to mind a word of Jeremiah to this effect, I believe: "If the foundations be destroyed what shall the righteous do?"

Which—with any contemporary connotation—would be at least doubly presumptuous—for the real foundations were not man-laid and cannot be destroyed, however disregarded. And there are no *righteous*. If any were to consider himself so, he would at once fall into the sin of self-righteousness which according to New Testament Christianity is about as low in scale of sin as you can get, or as high, depending upon just what you mean when you say it.

What bothers me at the moment is the matter of foundations. And

I would suggest that the Disciples of Christ, if we as a Christian Communion are really concerned about the restoration of New Testament Christianity, or were ever so concerned, have disregarded, and do disregard, the real foundations.

There could never be a restoration of New Testament Christianity unless we were to understand and appreciate New Testament Theology!

We have been a comparatively noble movement within the Church, but for the most part, we have been too much of a movement—supposedly concerned about New Testament faith and practice—which we evidently thought could be had along with humanism, which was born as a philosophy and died as a religion! Humanism was all right as a philosophy—as adjunct even to Christianity. But it will never do as religion—certainly not as substitute for any part of Christian Theology!

I submit that although we were for the most part honest about restoring New Testament Christianity and the New Testament Church, we disregarded the foundations.

The New Testament Church and New Testament theology were not founded on philosophical humanism. Its faith is founded on other than rationalism. They were and are a part of a Faith centering in the belief in, and experience of, Jesus Christ as the Son of God, Jesus Christ as the Incarnate Word. The continuing experience is by means of the Holy Spirit, which affords the Church a continuing and unending Pentecost. In other words, New Testament Christianity is to begin with, Trinitarian, and ever shall be!

When we return to the Faith of The Fathers, we shall understand how “our fathers” in the faith, however well intentioned, disregarded essential foundations, and left us a legacy wherein we flounder around until we refind them!

Editor, *the Scroll*.

Dear Sir:

In the brief introduction about “columnists” which preceded excerpts from church bulletins in the Spring 1955, issue of the *Scroll*, the name of Dr. Edgar DeWitt Jones could have been given prominence equal to that of any other who was mentioned. For ten years he wrote a column on the editorial page of the *Detroit News* and ten other papers. I learned that Mr. Hearst made a proposition to this eminent preacher and pastor to do a 500 word editorial for the Sunday edition of all his papers—at a very handsome salary. Instead, our brotherhood was the gainer by his choice to continue in his chosen ministry, and in which his career truly justified the application of the phrase, he was “a shining ornament.”

A. T. DeGroot

The Place of Theology in the Life of the Church

The World Convention of Churches of Christ, meeting in 1952 in Melbourne, Australia, initiated a series of study-groups which will report to the World Convention Silver Anniversary Assembly in Toronto, Canada, August, 16-1, 1955. The reports of these study-groups will be given consideration at twelve breakfast discussions to be held in the Royal York Hotel, Wednesday and Thursday, August 17 and 18.

Six topics have been under study for two years by groups scattered around the world: The Nature of the Church, The Place of Theology in the Church, The Christian Ministry, The Christian Hope, Christian Baptism, and The Lord's Supper. Several study-groups have been assigned to each topic.

One of the groups which has been studying the Place of Theology in the Church has been made up of ministers and educators in Northern Illinois. The final report of this group will be forwarded to the World Convention. What is published below are "working papers" prepared by three members of the group for discussion purposes only.

Benjamin F. Burns, Oak Park, Illinois

My thoughts on the topic under discussion proceed from these assumptions which may or may not be correct. They are germane to my paper and should be stated and examined first. They are four:

1. That we are actually concerned with the "role" or "function" of theology in the life of the church, not with the matter of pre-eminence or centrality which might be implied in the use of the word "place".
2. That we are using "theology" in a general inclusive sense capable of including philosophy and undisciplined thinking about God, not in a limited or classical sense.
3. That we are especially directed to focus our consideration of the topic on the church operative in the Disciples movement.
4. That we are using "church" in a sense which includes both the institutional and individual in society manifestations of "church."

The Role of Theology

The place—role—function of theology in the life of the church is two fold: first, to understanding and interpretation of the Christian faith for those already within the Christian movement; secondly, to interpret the Christian faith to those outside the Christian movement.

*The Understanding and Interpretation of the Christian Faith for Those
Already in the Christian Movement*

Theology must be constantly engaged in a process of examination, study, interpretation, and reinterpretation of the basic reality and faith in the Christian Community for the members of that community.

From the days of Paul and the Gospels, the process of interpretation of the historical events centering around Jesus has gone on within the Christian community itself.

Theology must provide an ever deepening and renewing interpretation of those events so that members of the Christian community may grow in their faith and at the same time find reasonable and intelligent bases for the moral and ethical behavior in society which membership in the Christian community implies.

Theology must, at least among Disciples, provide also the thought basis upon which matters of church policy, administration, and practice are based. Our attempt at New Testament restoration and New Testament polity are feeble efforts to find a "theological" basis for the nature of our church organization and practice.

Theology must provide a ground for discussion and inquiry in which the reconciliation of differences of thought and practice among Christian churches and Christians may be attempted. The relationships between groups of Christians in the Disciple and in the ecumenical movement must have not only a practical life and work but a faith and order grounding.

However, theology in the role described in this section cannot in Disciple tradition be construed as "a theology", a construct of thinking about God which becomes normative or creedal for every group of Christians or for every Christian. "Theology" must be understood primarily as a process of inquiry and constructive interpretation open to the operation of the spirit of God, and the constant discovery of new truths.

*The Interpretation of the Christian Faith to Those Outside the
Movement*

Theology must also be involved in the evangelistic and missionary phases of the life of the church.

The Christian faith in the missionary task (that task in lands where other religions, cultures, mores are more predominant than those usually thought of as Christian) must be interpreted so that it meets the needs and faces the claims and demands of other religions and other civilizations. Theology must then deal in interpretations which take account of the highest and best of all the thought world.

The Christian faith in the evangelistic task (within Western civilization primarily) must be interpreted in a way which takes full cog-

nizance of scientific and historical disciplines, and the realities of modern day culture.

The interpretation is carried on not only in the institutional program of evangelism and propaganda and education. It is carried also in the life and works of the members of the church in society. These lives are also interpretations of the Christian faith, a theology alive in life, morals, ethics, and value judgements.

Conclusion

Theology then, inclusive of all our efforts to think and interpret our thinking about the reality we call God, has a role to interpret the events, consequences and implications which center around Jesus of Nazareth to those individuals and groups of individuals who claim to be in the Christian community, and to those outside the community. This interpretation must be a constant process of inquiry and evaluation and practical expressions, and not a test of admittance to the Christian community.

George C. Stuart, Bloomington, Illinois

The following brief summary is the result of sharing a paper on this subject with about thirty leading pastors, educators, and general workers among the Disciples of Christ. It attempts to avoid stating any particular position of the writer, but it rather seeks to represent in outline a reaction to the original paper which did set forth the writer's theological position. This summary, therefore, seeks to contribute a paragraph regarding the present position of the Disciples of Christ in regard to this question of the place of theology in the life of the Church.

Our present view of the historical position of the Disciples of Christ in regard to the place of theology in the life of the Church is that we have allowed rather full theological discussion so long as it remained within the Biblical, or more correctly, the New Testament framework of ideas and terminology. We have stayed almost exclusively within Biblical theology in our conversation. Coupled with this restricted (restricted when the total field of theology is surveyed) theological concern has been an aggressive attack on every kind of ecclesiastical development later than the New Testament times, especially creeds and episcopacy.

There has been an emphatic denial that it is the function of theology to determine either the nature of the Church or the membership of the Church. These are "given," we claim, in the express statements of the New Testament and cannot be "theologically" developed.

However, while there remains a deep-seated resistance to any formal theological authority developing among us, there is an emerging

awareness that mere "recital" of Biblical concepts may have to be supplemented by further theological understanding. The urging of the ecumenical movement and the tragic sociological and cultural problems of our era provide the chief motivation for this increasing awareness of theological necessity. Many feel that we Disciples must relate ourselves more deeply through theology to the ecumenical conversation within the Church and to the pressing questions of the world.

The major suggested ways for this wider orientation to theology among Disciples of Christ are: first, that our seminaries provide better and more courses in classical theology; second, that we participate more thoroughly in the present reconstruction of theological outlook. There are many demands that theological language be simplified and that there should be a volume prepared which will describe the history of the theological interest among the Disciples of Christ and will anticipate our contributions to the future of theological understanding.

It is the writer's view that this "awakening" to theological necessity among the Disciples of Christ will result in a definite contribution to theology by keeping it open, free and creative and from becoming an oppressive instrument in the hands of an authoritative Church.

W. B. Blakemore, Chicago, Illinois

In the *Declaration and Address*, Thomas Campbell defines both the limits and the functions of theology in the church. By theology, Thomas Campbell meant "doctrinal exhibitions of the great systems of divine truth," inferences and deductions from scripture fairly inferred," and "defensive testimonies in opposition to prevailing errors." These terms refer to what are today called systematic theology and apologetics.

The limit that Thomas Campbell placed upon theology thus understood is that it cannot be formally binding upon the consciences of Christians farther than they perceive its connection to God's holy word, and it cannot be made part of the terms of Christian communion, nor part of the church's confession, "confession" here meaning the confession of faith upon which members are admitted to the church.

This limitation upon theology has been the normal usage among churches of the Disciples of Christ. With this position this committee is in full accord.

With respect to the positive functions of theology, we believe that the churches of Disciples of Christ have been negligent, and we wish to call them to a reconsideration and rededication to the positive place of theology which, at the origins of our movement, it was given in the life of the church.

Thomas Campbell defined theological systems as belonging to the "after and progressive edification of the church," and as highly expedient against error; "and the more full and explicit (theological systems) be, for those purposes, the better." The word "after" means after men have become members of the church.

We agree with Campbell that apart from theological systems there can be no progressive edification of the church. The church can be built up into an adequate instrument of the Kingdom upon earth only as it gives itself to the derivation of doctrinal exhibitions of divine truth. Apart from the systematic development of Christian thought, the church cannot bring Christian faith effectively to bear upon the society in which the church is set. Christian influence upon economics, culture, politics, education, or any other aspect of civilization can be brought to bear only through adequate ideas, elaborated and systematized. Apart from a Christian ethics there can be no Christian influence upon the world, and apart from systematic theology there can be no significant statement of Christian ethics. Without a vigorous intellectual life, the influence of the church wastes away in sentimentalism or shallow piety. With all possible conviction it must be said to the churches of Disciples of Christ that the present low state of our influence upon the culture in which we are set is in largest part the result of our failure to build upon our fundamental Christian faith that structure of ideas by which the relevance of Christianity to the major issues of our time will become clear. Only by the restoration of theological vitality will we aid the reign of God on earth.

Therefore, we stress the importance of the original recognition of theology as necessary to the progressive upbuilding of the church, even as we reaffirm the original limitation upon theology as regards the basis of membership in the church.

Regarding membership we wish to say that we are in accord with the traditional Disciples position that the basis of membership shall be some such simple confessional symbol as belief in "Jesus Christ as the son of the living God," or as "Lord and Savior." The more biblical in wording such a confessional symbol is the better. However, we regret that our churches, in rejecting the use of more elaborate confessional statements as the basis of membership have largely rejected them also as aids to worship. We urge the churches to be less afraid of "affirmations of faith" in worship services. Our rejection of all but the simplest formulas as the basis of membership should not lead us to give no place whatsoever to confessional symbols (symbolic theology) in the edifying function of services of worship. We rejoice that "affirmations of faith" are now sometimes openly used in the services of worship of our churches, and especially that in such a service as the Communion at

the Portland, 1953, International Convention a summary statement of faith was employed. While the statements of faith so far used have largely been contemporary in character, we look forward to the time when we may join with the vast majority of Christians in the liturgical use of such confessional symbols as the Apostles' Creed and other historic confessions. We re-affirm that we would never countenance the use of such confessions as the basis of membership in the church but we believe their use would further that edification of the church which was originally recognized as a function of theology.

While we agree with Thomas Campbell and later Disciples in our definition of the limits and functions of theology, we differ from the traditional Disciples idea that it is possible to obtain a statement of divine truth which is not in large measure the effect of human reasoning. In contrast to what many consider the tradition of our people, we are forced to recognize that human reasoning has played its part in the shaping of every statement of the Christian faith which has ever been developed, even including all the Biblical writings. We confront, therefore, the fact that it is impossible for anyone to present to the churches a system of Christian doctrine which is not man-made. Nonetheless, we believe that Christian theology is not without a sure ground upon which it may be developed. That sure ground is the revelation of himself which God has made to men. He revealed himself in Jesus Christ who is known to us through a New Testament. The New Testament itself is not the revelation; the revelation is in Jesus Christ about whom the New Testament tells. It is in the revelation that theology has its root and beginning, but theology is always the articulate response of men and groups to the revelation, the New Testament writings being the earliest compilation of such articulations. The authority of the New Testament lies in its primacy and uniqueness, not in infallibility. A serious and profound concern with the Scriptures which tells us of the Christ and which preserves the earliest reflections of the human mind regarding him is therefore, indispensable to the theological quest of the churches.

While the primacy of the New Testament gives the Biblical record and ideas a unique importance for Christian theology, the Bible alone is not enough. The New Testament was formulated by the early church for its own use in the promulgation and defense of the Gospel. The character of the New Testament cannot be understood apart from its role in the whole history of the church's life and experience. The revelation to which the Bible points does not become clear apart from principles of interpretation. The meaning of existence as proclaimed in the Gospel is not understood by us apart from our discovery that that meaning accords with what we experience in our own present existence.

Apart from a reasonable character in the gospel there would be no possibility of the elaboration in relation to it of the social implications for furthering the rule of God on Earth.

It is our understanding that as a committee our task is that of stating the place of theology in the church and not that of stating the nature of the theological task. However, we have included the paragraph above, with its mention of church history, biblical interpretation, contemporary religious experience and reason in order to give some indication of the dimensions of a theology that would be adequate to the task of "progressive edification of the church."

My Idea of the Minister

Robert L. Bromley, Chicago, Ill.

I conceive of the typical minister as being the spokesman for and the upholder of religion and religious principles within the church and the community of which the church is a part. In doing this there are many tasks which he is called upon to undertake.

He is a preacher. In this respect he defines what the role of a Christian is in this day and age. He is an educator and adviser on the subject of religion.

He is a pastor. He brings what help Christianity can offer to those who are in need of it. At the times of greatest joy and sorrow, the pastor is present to give the feeling that others are interested in their lives, and that Christianity can speak to man's needs. As a counselor, he brings what knowledge and experience he has attained to bear in the problem, with the idea of helping the individual to solve his own problem.

He is an organizer. He is placed in charge of a church, and is expected to operate it through whatever channels are set up or which he chooses to set up. He organized committees, and sees that they are coordinated and do not overlap or leave gaps unfilled.

He is an active participant in the community. Realizing that the church is a part of the community, he tries to support, in so far as time allows, those groups which are working for the good of the community. He is the church's representative in the community.

He is each of these at certain times, and all of these at all times. Whereas at certain times one of his tasks may predominate, all of the others are still present. His success lies in his ability to perform each of these tasks well, and to the glory of God.

George Massey, Chicago, Illinois

In my own thinking about the ministry, there are two sources among others which for me describe to a considerable extent what it involves and what it means. They are Ephesians 4:1-7, 11-13, and Chaucer's description of the poor town Parson in the Prologue to *The Canterbury Tales*.

I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift. . . . And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ; . . .

There was a good man of the priest's vocation,
A poor town Parson of true consecration,
But he was rich in holy thought and work.
Learned he was, in the truest sense a clerk
Who meant Christ's gospel faithfully to preach
And truly his parishioners to teach.
He was a kind man, full of industry,
Many times tested by adversity
And always patient. If tithes were in arrears,
He was loth to threaten any man with fears
Of excommunication; past a doubt
He would rather spread his offering about
To his poor flock, or spend his property.
To him a little meant sufficiency.
Wide was his parish, with houses far asunder,
But he would not be kept by rain or thunder,
If any had suffered a sickness or a blow,
From visiting the farthest, high or low,
Plodding his way on foot, his staff in hand.
He was a model his flock could understand,

For first he did and afterward he taught.
That precept from the Gospel he had caught,
And he added as a metaphor thereto,
"If the gold rusts, what will the iron do?"
For if a priest is foul, in whom we trust,
No wonder a layman shows a little rust.

A priest should take to heart the shameful scene
Of shepherds filthy while the sheep are clean.
By his own purity a priest should give
The example to his sheep, how they should live.
He did not rent his benefice for hire,
Leaving his flock to flounder in the mire,
And run to London, happiest of goals,
To sing paid masses in St. Paul's for souls,
Or as chaplain from some rich guild take his keep,
But dwelt at home and guarded well his sheep
So that no wolf should make his flock miscarry.
He was a shepherd, and not a mercenary.
And though himself a man of strict vocation
He was not harsh to weak souls in temptation,
Not overbearing nor haughty in his speech,
But wise and kind in all he tried to teach.
By good example and just words to turn
Sinners to heaven was his whole concern.
But should a man in truth prove obstinate,
Whoever he was, of rich or mean estate,
The Parson would give him a snub to meet the case.
I doubt there was a priest in any place
His better. He did not stand on dignity
Nor affect in conscience too much nicety,
But Christ's and his disciples' word he sought
To teach, and first he followed what he taught.

The most important verse in the passage from Ephesians, as far as my concept of the ministry is concerned, would be the statement which describes the use which should be made of the gifts, namely, "for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ" This is I think an excellent description of the task of the Church and, within it, particularly the job of the ministry. How this is to be implemented is, of course, the difficulty. In another sense, however, just because this

difficulty exists, there is a challenge to the faith, a challenge which is particularly strong for a minister, and, if it is not recognized and accepted, then it does not seem to me that a man can minister.

From a more pragmatic, or perhaps what might be called a less theological, point of view, I would see the minister more as a layman with particular training and responsibilities than as an ecclesiastic with certain divine rights. As far as apostolicity is concerned, the primary test for me would have to consist of the faithful rendering of Christ's will, rather than of a proper lineal descent, although at the same time I would not say that there is nothing to apostolic succession as it is viewed by the Romans and Episcopalians.

Notes

When the William Henry Hoover Lectureship on Christian Unity was established in 1945, it was unique in its field, being the first lectureship on Christian unity to become regularly established under academic auspices. A few years later a second lectureship on Christian Unity appeared: The Peter Ainslie Lectureship delivered each year in South Africa. Notice of the establishment of a third lectureship on Christian Unity has now appeared. It is the John Knox Lectureship at the John Knox House conference and student center in Geneva, Switzerland. The inaugural address on this lectureship was delivered in early June, 1955, by Dr. W. A. Visser t'Hooft, General Secretary of the World Council of Churches.

Both the Ainslie and Knox foundations call for only one lecture a year. These have been widely appreciated and published. The Hoover Lectures, however, still remain the only foundation calling for a series of lectures each year to be published in book form, and therefore building up over the years a substantial library on Christian Unity. Dr. Visser t'Hooft's lecture will be published in the *Ecumenical Review*. It dealt with "Our Ecumenical Task in the Light of History."

In March, 1948, James Carty was ordained in the Chapel of the Holy Grail. The charge was given by Dr. E. S. Ames, and Mr. Carty was ordained to the ministry of religious journalism. The interesting career of this young minister is one of several reported in *Careers in Religious Journalism* by Roland E. Woiseley, a 1955 publication of the National Board of YMCA. In addition to his B. D. degree at the University of Chicago, Mr. Carty has earned the M. S. in Journalism at Northwestern University, as well as pursuing graduate studies at other schools. He has had experience on several papers in the mid-west as well as a period as chaplain in the Air Force.

Several years ago, James Carty joined the staff of the *Nashville*

Tennessean, and it is here that his career as a religious journalist has entered upon its maturity. On that paper he began as a more general reporter, but soon was granted the opportunity to develop religious news and articles. Increasingly his paper has used the "feature articles" prepared by Carty who has the gift of making religion intelligible to great numbers of people. Whether his article is based on an interview with someone in humble circumstances or reports the erudite lecture of a renowned theologian, everyone can understand the report.

While James Carty is professionally a religious journalist, he is fundamentally a minister, and his articles speak to the religious condition of the readers of a large metropolitan newspaper. His cumulative writings display a spiritual quality that serves his community in ways that build morale and decency. Five years ago the Nashville *Tennessean* started a series of "What My Religion Means To Me." Originally the series was written by laymen, lay women, and young people. In 1954, the articles were produced by members of the newspaper staff, and a new theme was used: "What Religion Means to Us as a Family." James Carty bore major responsibility for the series and as religious news editor, guided the 1955 series on "My Religion and My Crisis." These series have been inter-faith (Jewish, Catholic and Protestant stories are included) and inter-racial. The two latest series have appeared in book-form (75c each.) Papers in other cities have picked up the *Tennessean's* idea and have developed similar series.

James Carty is by no means the first ordained minister who has become a religious journalist. Most of them, however, have carried on their ministries through the religious press. Carty is one of a very small group—those who have been ordained to the ministry of religious journalism—and one of the few who has brought a deeply spiritual character to religious journalism in the secular press. It is impossible to read the religious articles which have been appearing in the Nashville *Tennessean* without realizing that James Carty has been true to his ordination as a Christian minister.

Charles Harvey Arnold served this year as Dean of the Danville School of Religion, a project of the churches of Danville, Illinois which established each winter an interdenominational school for everyone concerned with the church and Christian living. Courses this year were given on "Understanding Youth," "How to Read and Study the Bible," and "The Church and Its Social and Economic Opportunities." Mr. Arnold taught the course on "The Foundation of Biblical Faith." Mrs. Frances Farmer, Director of Childrens' Work at Central Christian Church, Danville, taught the course on "The Use of the Bible with Children."

An Advanced Study Group At Disciples House

(During the past winter, I was approached by a group of post B. D. Disciples students at the University of Chicago who wished to give some group expression to their sense of corporate exploration of fundamental religious questions as they relate to the Disciples of Christ. My role has been that of encouraging the group by making firm the decisions about meeting time and place—and enjoying the experience by myself being one of the discussion group. The men themselves have selected the topics for discussion at the meeting. The following statement by one of the members of the group was written in response to my request that the rationale and purpose of the group be given written expression. W. B. Blakemore.)

Clyde C. Smith, Chicago, Illinois

In the very suggestive autobiographical introduction to *The Protestant Era*, Paul Tillich makes the following reflection upon his own student days:

The step I myself made in these years was the insight that the principle of justification through faith refers not only to the religious-ethical but also to the religious-intellectual life. Not only he who is in sin but also he who is in doubt is justified through faith. The situation of doubt, even of doubt about God, need not separate us from God. There is faith in every serious doubt, namely, the faith in the truth as such, even if the only truth we can express is our lack of truth. But if this is experienced in its depth and as an ultimate concern, the divine is present; and he who doubts in such an attitude is "justified" in his thinking. So the paradox got hold of me that he who seriously denies God affirms him. Without it I could not have remained a theologian.

Along side of this very penetrating insight, we need to place another, also significant, expression of the meaning and content of the symbol "faith":

Quicumque vult salvus esse: ante omnia opus est, ut teneat catholicam fidem. Quam nisi quisque integram inviolatamque servaverit: absque dubio in aeternum peribit. Fides autem catholica haec est: ut unum Deum in Trinitate, et Trinitatem in Unitate veneremur

From these two statements alone we are able to perceive one of the abiding tensions which exists in any concern to explicate the meaning of "faith" in any age. The meaning of "faith" involves both the idea of "trust" and the idea of "belief". The movement that can be discerned within the Federated Theological Faculty of the University of Chicago

is an attempt to wrestle with and do justice to both the catholic substance and the protestant principle (to use Tillich's terms) which constitute the Christian faith. At the same time the most challenging problem intellectually is the attempt on the part of students as well as faculty to bring these two poles together into some kind of a meaningful whole which will enable this school to serve as a center for the ecumenical concern of this our generation, and will enable the men who go out from this academic environment to be truly dedicated to the work of the one Church, which is the Body of Christ. To this kind of enterprise the Disciples have historically always been committed. In this particular endeavor a group of Disciples have now found themselves emerged.

Over the past year there has collected the largest group of young Disciple men doing post B. D. work at the University of Chicago in the history of the Disciples House. On a whole these men are ordained ministers who have felt a particular need—namely, to be related to the Christian Church in not only its local but also its larger dimensions. But because of the strenuous character of the academic program, and the seriousness with which we have striven to enter into it, except for rare occasions, or in certain instances by weekly preaching assignments, as a group we are ministers without churches. At the same time these factors of breadth and depth of inquiry have made us isolated scholars. The problem and the necessity of relating ourselves to one another and communicating our deepest concerns one with the other, as our contribution to and part in the larger concern described above, have been acute. The outcome of such a situation was the emergence of an advanced study group.

The study group sprang up nearly over night, and the rapidity of its organization is still reflected in its amorphous nature. To a certain extent this looseness is also its genius, for it allows the group to move and to operate "as the Spirit listeth". Below the surface, however, can be seen that cluster of ideas which called the group into existence, and this cluster provides whatever structure there is. The primary focus is the Christian Church seen from the perspective of concerned Disciples. Our purpose, as hammered out in personal conversations as well as in our initial sessions, is to be a vanguard of Disciple leadership, primarily in the areas of its life and thought.

That the purpose goes beyond present actuality, if not possibility, is undoubtedly the first criticism that shall be leveled against us. For others will ask, how can these "isolated scholars" and "ministers without churches" contribute in any concrete manner to the life or thought of the Disciples? And it must be honestly admitted that this is no

infrequent question we ask of ourselves. Part of our task is radical criticism—criticism of even that church from which we have come, by which we have been endowed, and to which we still belong. But only if one assume that this is our whole task, can the question be answered by the negative “they cannot.” The major part of our task is constructive—to be sure a rebuilding which takes seriously the work of criticism. And this constructive aspect begins at the idea-level. In so far as we even initiate this process, we have contributed creatively to the Disciples of Christ. The lesson of history has taught us that in order to know that church of which we are a part, we must see not only the personalities which now lead it, but also the ideas which shaped and were shaped by these personalities—ideas, which to a certain extent were outmoded almost by the time they were put into practice, but ideas which nevertheless contributed significantly to our growth. In like fashion, to be sure, the lesson of history teaches us that we dare not hope more for our ideas, yet we dare not think less.

We have also learned that to be true to our own denomination we have an imperative to consider the Church in its wider context. From such a quest we perceive that the history of the Christian Church is a history full of failure—failure to meet real human needs, failure to be relevant to the age in which it found itself, failure to remember its crucified Lord, failure to serve the God upon whom its existence rests. That this is true needs be the case, for the Church is a community of men who are not saints but forgiven sinners. This group which has come together is not trying to be more than it is—a community of men under the same judgement yet recipients of the same forgiveness. Our inquiries may not be relevant, may not meet human need, may not recall the crucified one, may not serve the God who gives us life. But we did not choose to make this inquiry; we were called to this place—by what Spirit we cannot finally say. The work we accomplish shall bear us out, but it is given to us at this time only to bear witness to that which “we have seen and heard”.

As a member of, and to a certain extent the spokesman for, this group, these reflections are obviously my own. That no one of my colleagues would size up the situation just this way is apparent. That these reflections may still present a reasonably-accurate picture seems possible.

Further News Of The Federated Theological Faculty

Since the last issue of the Scroll, which reported fully on the Federated Theological Faculty, three new faculty appointments have been made.

Dr. Walter Harrelson has been appointed as Dean of the Divinity School of the University of Chicago and Professor of Old Testament on the Federated Faculty. A native of North Carolina, Dr. Harrelson studied at Mars Hill College, spent four years in the Navy during World War II and graduated with a philosophy major from the University of North Carolina in 1947. His B. D. degree and his Th. D. degree are from Union Theological Seminary. Dr. Harrelson spent one year at the University of Basel before joining the staff of Andover Newton Theological Seminary from which he comes to the University of Chicago. A member of the American Baptist Church, Dr. Harrelson is actively engaged in the Convention, serving on several committees, particularly with respect to the whole work of the church in relation to the academic responsibilities of theological education.

A three year appointment in the New Testament field has been given to Dr. Marcus Barth of Switzerland. Dr. Barth has recently been teaching at DuBuque Theological Seminary, where his ability to speak well in English has made him not only a popular class-room teacher but also a sought-after general lecturer. Dr. Barth is a son of the well-known theologian, Karl Barth. Dr. Barth will assume his duties at Chicago in January, 1956.

Appointment of an assistant professorship to Dr. Nathan O. Scott, Jr. has recently been made. Dr. Scott will teach in the field of Religion and Art. He is best known so far for a book published in 1952 entitled *Rehearsals of Discomposure*. The book is a study of the religious aspects of the concern with the disintegration of personality and culture which characterizes a large portion of contemporary literature.

Two recent books by members of the Federated Theological Faculty are good introductions of these men to persons who have not yet become acquainted with them. Both books are short, and written with considerable charm. *The Sword and the Cross* by Robert M. Grant develops the thesis that a major factor in the downfall of the Roman Empire was its refusal to separate church and state. The book, packed with facts, and written with intensity, demonstrates the very high level of scholarship in

his field which has already won international fame for Dr. Robert Grant.

Fools for Christ by Jaroslav Pelikan employs the "theological essay," a relatively neglected medium, as its vehicle of communication. It is a study of the religious inadequacy of rationalism, moralism, and aestheticism as exemplified in Kierkegaard, Dostoievsky and Nietzsche respectively in contrast to the truth in Christ as discovered by Paul, the goodness of God as known by Luther, and the beauty of holiness as sought by Johann Sebastian Bach.

The summary of the present state of the Federated Theological Faculty which appeared in the last issue of the Scroll has been re-issued in the Divinity School News, organ of the Divinity School of the University of Chicago.

THE SCROLL

The Journal of the Campbell Institute

HISTORICAL SOCIETY CITATION TO DR. AMES

A REQUEST FROM THE HISTORICAL SOCIETY

QUATRAIN

O. Blakely Hill

**THE CHANCELLOR'S ADDRESS AT THE INAUGURATION
OF THE DEAN OF THE FEDERATED THEOLOGICAL
FACULTY**

Lawrence A. Kimpton

"THE LORD BLESS YOU"

Frank E. Davison

THE MEANING OF BIBLICAL FAITH

Clyde C. Smith

**THE RELEVANCY OF DISCIPLE DOCTRINE TO
THE CAMPUS OF EUREKA**

Royal Humbert

AN EARLY ADVOCATE OF THE BIBLE IN EDUCATION

G. A. Hamlin

FOR MEN, AGAINST THE POWERS

W. B. Blakemore

BOOK NOTES

THE SCROLL, the Bulletin of the Campbell Institute, published quarterly in July, October, January, and April.

The Campbell Institute, founded in 1896, is an association for ministers and laymen of the Disciples of Christ for the encouragement of scholarship, comradeship, and intelligent discipleship.

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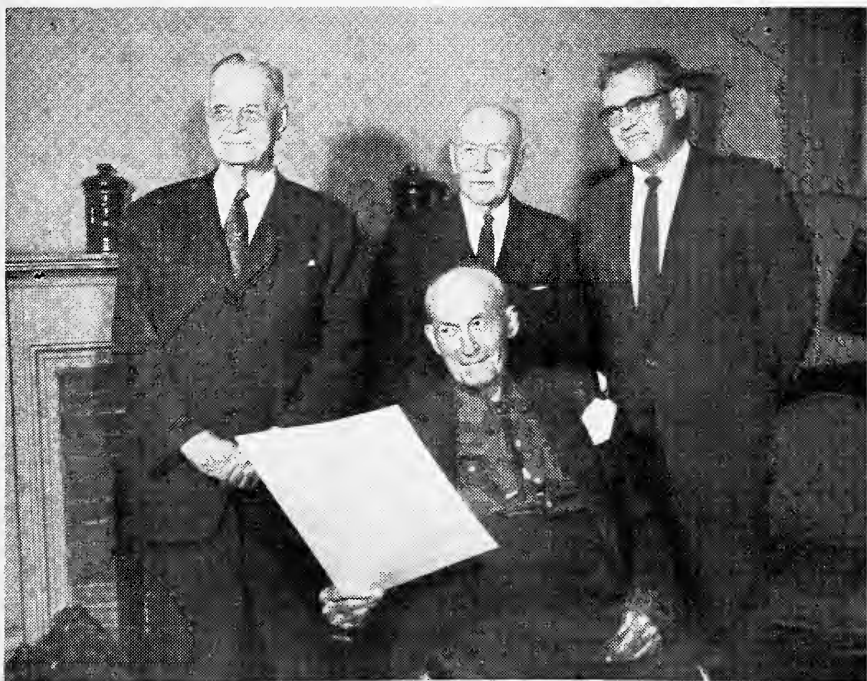
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The Officers of the Institute

The Dues of the Campbell Institute are \$2.00 per year, including subscription to the *Scroll*.

Correspondence, manuscripts, and membership dues should be sent to the address of the Campbell Institute which is 1156 East 57th St., Chicago 37, Illinois.

This issue of the *SCROLL* carries a special request from the Historical Society. Our editorial and printing schedule has almost prevented our being useful to the Historical Society. Our readers are therefore urged to act promptly in sending in their reflections regarding the Society's request as promptly as possible.



Seated: Dr. Edward Scribner Ames holding citation presented to him by the Disciples of Christ Historical Society; standing (l. to r.) Mr. Charles Wakeley and Mr. Samuel MacClintock, charter members of University Church of Disciples of Christ, Chicago, Illinois, and Mr. James McKinney of Nashville, Tennessee, Executive Director of Disciples of Christ Historical Society.

Historical Society Citation To Dr. Ames

An Honorary Life Membership in the Disciples of Christ Historical Society and a citation were presented to Dr. Edward Scribner Ames in his home, Friday, October 7, 1955. The Historical Society was represented on the occasion by its Executive Director, James McKinney of Nashville, Tennessee. The Life Membership was the fourth issued by the Society; the citation was the second such citation, Dr. W. E. Garrison having received the first.

The presentation was made on the sixty-first anniversary of University Church of Disciples of Christ, of which Dr. Ames was a charter member, and on the fifty-fifth anniversary of his becoming pastor of that congregation which he served for forty years, and of which he is now pastor-emeritus. Two other charter members, Mr. Samuel MacClintock and Mr. Charles Wakely, and members of the Executive Committee

of the church were at the presentation ceremony. Later the same evening, Mr. MacClintock acted in behalf of Dr. Ames in receiving the illuminated copy of the citation presented at the Annual Dinner of the University Church. The text of the citation is:

Disciples of Christ Historical Society
Nashville, Tennessee
to

Edward Scribner Ames

This citation is presented in recognition of your long and distinguished career as philosopher, educator, author, and minister.

Through your lectures and writings in the fields of philosophy psychology, and religion, you opened a new era of scholarship for Disciples of Christ, and in your leadership of the University Church and the Disciples Divinity House of the University of Chicago you challenged a new generation of Disciples to rethink their own heritage in the light of the knowledge and critical spirit of the Twentieth Century.

As a founder of the Campbell Institute you have helped provide the ministry of the Disciples of Christ with an unique and continuing forum for free inquiry where the genius of our past may constantly be invoked to stimulate and enrich the thought of the future.

(Seal)

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Eva Jean Wrather
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James E. McKinney
Executive Director

A Request for Counsel from Readers of The Scroll

In the fore-court of the new T. W. Phillips Memorial library being erected at Nashville by the Disciples of Christ Historical Society will stand an obelisk symbolizing the contribution of the four great pioneers of our movement: the two Campbells, Scott, and Stone. On each face of the obelisk will be the name of one of the leaders, a bust in bas-relief, and one or two brief excerpts from his writings setting forth the genius of the man and the movement.

The Historical Society has appointed as a committee to select the

inscriptions Miss Eva Jean Wrather of Nashville, Tennessee (chairman), Howard Elmo Short of Lexington, Kentucky, and Ronald E. Osborn of Indianapolis, Indiana. It is this group which seeks the counsel of *Scroll* readers in the selection of the inscriptions to be used.

Some of the suggestions already before the committee are listed below. Suggestions of other brief quotations (preferably no longer than twenty-four words) will be most welcome. The excerpts to be used should typify the man, express a major emphasis of the movement, and collectively represent a balance of the views that inspire our brotherhood.

Comments and suggestions should be sent to Miss Eva Jean Wrather, 4700 Elkins Avenue, Nashville 9, Tennessee as promptly as possible, and no later than November 20.

BARTON STONE

1772-1844

Let the unity of Christians be our polar star.

Let every Christian begin the work of unity in himself.

THOMAS CAMPBELL

1763-1854

Where the Scriptures speak, we speak; where the Scriptures are silent we are silent.

The Church of Christ upon earth is essentially, intentionally, and constitutionally one.

ALEXANDER CAMPBELL

1788-1866

We have decided to open the gates of admission to the Church as wide as the gates of Heaven.

Our platform must be as long and as broad as the New Testament.

WALTER SCOTT

1796-1861

The terms of the Ancient Gospel—faith, repentance, baptism, remission of sins, gift of the Holy Spirit, and eternal life.

The grand saving truth is that 'Jesus is the Christ.' This is the bond of union among Christians, the essence of all revelation.

Quatrain

Jesus, Thou art the Sun that brings the dawning,

Thou art the silence that comes when evening falls,

Thou art the Peace that knows no declining,

Thou art the Voice that ever comforts, woos, and calls.

Written during the 1955 Toronto Convention, by

O. Blakely Hill, Wellsville, New York.

An Address

By Lawrence A. Kimpton, Chancellor of the University of Chicago, in Rockefeller Memorial Chapel, October 10, 1955, on the occasion of the inauguration of Jerald Carl Brauer as Dean of the Federated Theological Faculty of the University of Chicago.

It gives me great personal pleasure as Chancellor of the University to participate in these ceremonials. I can assure you that it is not every day or even every year that the head of a university sees academic policy-making actually result in something. There were times, I freely confess, over the past several years, when I wished we had no Federation and no faculty members in the field of religion. Lest I seem to take personal credit for the achievement that is being memorialized today, let me add that this happy result was actually brought about by the patient genius of Emery T. Filbey and by the faith of a group of wilful men who, through all our difficulties, remained dedicated to an ecumenical center for religious teaching and research within the context of a great university. There is more to this event, however, than any mere successful culmination of academic policy-making. We stand at the moment at a kind of turning point in the American cultural process, and the inauguration of a first university dean of a federated theological faculty, here or anywhere, may in later years be viewed as a history-making event. At the very least, it marks a new era in the times of our Federation and of our University.

Centuries ago a Jewish sage said, "There is a time to scatter stones and a time to gather stones together." Each culture has its period of adolescence when, reveling in its new freedom, like the hero of Leacock's *Guido, the Gimlet of Ghent*, it rides wildly off in all directions. And on the whole this is a very good thing. The spirit roams, ideas diverge, minds shake off the old disciplines, and, to use Plato's phrase, everything is full of variety and disorder. But out of this disorganized chaos, new insights occur, and fresh vantage points are gained. Our Western culture, particularly in America, has taken its adolescent period the hard way, and we have thoroughly scattered our stones. In this process of intellectual and spiritual fragmentation, we have learned a great deal and we have now come of age. The scatteration period of our youth is at an end, and with maturity there comes a need for consolidation. The stones are being gathered up and used, we hope, to build a new and enduring edifice that will mark the spiritual maturity of our Western World.

The universities of our era began in the church, and had their initial being in a systematic effort to understand, interpret and teach

the will of God. It was not until the introduction of Aristotle to the Western World and the gradual beginnings of a new type of thinking called nominalism that a rift began to appear. With the emphasis upon efficient causation came the new telescope, the new astronomy, the new mechanics that seemed to have little connection with the religious-teleological conception of the universe. But even for Newton, the principles laid down in the *Principia* only illustrated the power, the glory, and the omnipresence of God. And with the settling of this country in the Seventeenth Century, our universities were founded with the single idea of producing a learned ministry. Gradually and almost imperceptibly, both here and abroad, the universities began to separate from religious interest and emphasis. The causes are complex, but the chief one has already been implied—the growth of modern science. Science was generally thought to be amoral, indifferent or even antithetical to the spiritual needs and interests of men. Indeed most of the scientists thought of it in that way. And along with the growth of modern science came a new type of scholarship in all branches of learning. Scholarship sought the truth and prided itself upon disregarding anything not objectively demonstrable. This was the new age, and with its coming religion went out—often through a stained-glass window showing Christ preaching to his disciples.

Now the fault here was not primarily that of the universities; it was the fault of organized, or, better, disorganized religion. Religion lost its nerve. It made no real effort to relate itself to the new world and instead became defensive. Prompted perhaps by the prudential concerns of the instituted churches, it simply retired from the scene, often to scold, and ceased even to try to reformulate the statement of faith in the light of a changed culture. There came a time when the very existence of a division of theology in an American university had to be explained with apologetic overtones, and recently a president of a great eastern university received and deserved congratulations for his courage in boldly announcing that religion belonged in a university and in its curriculum.

Long before the split between religion and scholarship, Protestantism itself fragmented. Here again there was a scattering of stones, and here again as a manifestation of the new freedom it was a good thing, for fresh insights were obtained into the richness and complexity of the human spirit. But, like all the changes of adolescence, the movements in their very zeal of new discovery became frozen and rigid, and in spite of a broad commonality of background the Protestant sects formed tight and exclusive cliques and came almost to hate one another. A Unitarian and an Episcopalian seemed to dwell in different spiritual worlds with-

out apparently sharing a thought or an experience. Even within individual sects—and I think of the Baptists—there was a pulling apart, and the Southern and Northern groups seemed to share little more than a name. Protestantism spoke with no single voice on anything to anybody, and its utterances often meant nothing more than that its members did not adhere to the tenets of the Roman Catholic faith. But as our Western culture has come of age, there are stirrings here also. Protestant sects are beginning to communicate and share their experiences; national and international meetings are being held that are serving to integrate the spiritual forces and varieties of cultural heritage that hitherto have enriched our common life separately. A new spirit of unity and integration is in the air which is neither eclectic nor dogmatic; perhaps organic would be a better term with which to describe it, for the parts remain separate and distinct, each continuing to make its unique contribution, and yet forming an interrelated and functioning whole. I suggest that this is precisely the meaning of the term ecumenical.

This all-too-brief historical analysis has brought us to the middle of the Twentieth Century, and provides the meaning and significance of our Federated Theological Faculty at the University of Chicago, and of the specific event we commemorate today. It is the role of a great university to analyze and interpret the culture of which it is a part. We begin at the University of Chicago with the Oriental Institute, which investigates the origins of our culture, and we continue this process of discovery, analysis and interpretation up to contemporary foreign policy and today's agricultural economics and rural life. In this interpretive function of a great university, it cannot—and indeed must not—ignore the spiritual side of man. A great university needs a theological faculty if it is to do its job. But it is not enough simply to say that we ought to have a theological faculty in a university; it must be a theological faculty with certain characteristics. This is particularly true for our age, as we begin to gather scattered stones. First, the theological faculty must be of the highest quality, equal in scholarship and ability to any other faculty in the university. It must not be accepted simply because it represents religion. At the same time, this theological faculty must have convictions. Unless this is so it will bring nothing new to the search for understanding. Growing out of sound scholarship and deep commitment it must venture its interpretation of our culture. Secondly, this theological faculty must be willing to listen, to participate in the common discussion and search for truth. Though holding to its convictions, it cannot be aloof and arrogant. Finally, if this theological faculty is to play its role within a university it must be representative of and responsible to the richness and variety that exists in the spiritual life of our civilization. Now

our religious life today in this country and in our Western culture—and let us face it squarely—is a denominational one, and doubtless shall and should continue to be so for some time to come. It is a meaningless thing to have a non-denominational theological center within a university. Protestantism today is made up of groups, each increasingly making its contribution to the whole, and a theological faculty which in its teaching and research pretends to make any contribution to the total pattern of university life and thought must reflect this fact. That these denominations can remain distinct and still share their thoughts and insights, and pool their resources and their wisdom is what we mean by ecumenical. I have been describing the Federated Theological Faculty of the University of Chicago.

If the university needs the church to round out its interpretive role, it is no less true, in my judgment, that the church needs the university if it is to do its job. The university, in all its wealth of learning and invention, symbolizes the culture of our time. Religion cannot withdraw from this culture and continue to play its appropriate role in the lives of men. It must be informed, it must adapt, and it must mould the cultural forces that find their center in a university. It has been the tragedy of American Protestantism, particularly over the past century, that it has lost its contact with the intellectual movements of our time, and it is small wonder that the best of our young minds are no longer attracted to the ministry, and the intellectual level of our seminaries has become deplorable. The church needs the university, for through the research and teaching of these great centers of learning, the faith remains attuned to our culture. Here again, I am describing the Federated Theological Faculty of the University of Chicago.

This theological venture, however nobly conceived, can succeed only if it is properly related to the rest of the University on the one hand and to the church on the other. It is to guarantee, to underwrite, these two relationships that the new office of Dean of the Federated Theological Faculty has been created. As Dean, reporting directly to the Chancellor of the University and its Board of Trustees he places this theological faculty on a par with the faculties of the other schools and divisions of the University. And as Dean, also responsible to the four Schools and their Boards of Trustees, he assumes the obligation to work closely and sympathetically with the denominational interests and their constituencies and with the totality of Protestantism in America.

In this happy event that we are celebrating today, I congratulate both the church and the University. We need each other, for neither of us can perform our ultimate function, the good of man, without the other. And speaking of good men, we have one in our new Dean, Jerry Brauer.

“The Lord Bless You”

*Sermon by Frank E. Davison on his closing Sunday as
Pastor of First Christian Church of South Bend,
Indiana, August 28, 1955*

“YOU ARE THE SALT OF THE EARTH”

When I came to you nearly 17 years ago, I came seeking the Lord's blessing upon us as pastor and people. You were strangers to me and I was more than strange to you. I came declaring my determination to know nothing among you save Jesus Christ and the causes of His crucifixion. In the language of Jacob we said to the Lord, “We will not let you go except you bless us”.

It would not be too difficult on this closing Sunday to make a long list of material and spiritual blessings which God has bestowed upon our labors together. In fact, He has blessed our going out and our coming in. These blessings stand on their own record, and to enumerate them would only lead to boasting in our own strength. What I much prefer to do is to invoke the Lord's blessing to rest upon you and upon our church during the years that lie ahead.

What are the blessings that I should ask to have bestowed upon a group of people who have become a very definite part of my life? We have at times walked together on the high road of achievement, but we have also faced our failures and admitted them. We have mingled our tears of sorrow, but we have also known the health-giving qualities of hearty laughter together. In the words of the Psalmist, we would declare to the world, “Happy is that people whose God is the Lord”.

If we are to think only in terms of the material, I suppose I would ask God to give you all prosperity—to increase your stocks and bonds—your land and houses. I would also ask Him to give complete security to the aged and a helping hand to the young. I might ask God to send some good angel to pay off all the indebtedness against the church and provide adequate funds for a forward church program. Now I certainly do hope that under the splendid leadership of the man of God you have called to be your pastor, you will see the church's program move forward and the building indebtedness rapidly diminish, but I have the feeling that you and I who are members of this church will have to be the good angels who see these things accomplished.

In the Sermon on the Mount, Jesus outlines a program of blessedness and happiness for the congregation to which he preached. Herein I find the basis for the blessings I would like to see bestowed upon you.

- I. In the first place, let us pray that the Lord may bless you with humbleness of spirit.

It is the poor in spirit to whom the blessings of the Kingdom of Heaven are promised. Jesus says that it is the meek who truly inherit worthwhile things of the earth.

When any church possesses the mind of Christ, it will not think of itself more highly than it ought to think. Its elders will not try to lord it over the other officers and members of the church. Deacons will not try to dodge their responsibilities. Women will find joy, not in idle gossip, but in serving the Lord with gladness. Young people will not stand asking, "What is the church going to do for us?" but will seek humbly to serve Christ and His church.

The towel and basin are still the symbols of true Christian living and those of us who claim to be Christ's disciples must not be found quarreling over chief seats—not even over the end seat of our church pew. In the spirit of humility we must discover that the law of Christ is not a hard and fast legal document, but rather the bearing of one another's burdens.

May the Lord bless you every one with humbleness of spirit.

II. I would also ask that the Lord give to each of you compassion of soul.

If there is one thing I have emphasized during my ministry here it has been the fact that the church at its best is a family. You are a part of that family and you will have to decide whether you are going to be a cooperating member doing your share of the labor and carrying your full share of the load, or whether you will be a drone in the hive of industry or the incorrigible child who kicks and yells when he does not get his own way.

Jesus said, "Blessed are they that mourn". In other words, he is saying that your happiness will depend upon your ability to mourn over the conditions in modern society which rob life of its fullness. Jesus also says that you will find comfort only as your compassionate heart causes you to enter into the experiences of other members of your family.

Those who show mercy will obtain mercy, and thus enter into the blessings of the divine. While calling in the hospital last week, a man said to me, "I received a letter from someone in our church with whom I am not at all acquainted but it certainly meant a great deal to be remembered". It is our fellow-suffering—our sharing of life's experiences—our compassion of soul that creates and maintains the joy of Christian life.

III. I want also to ask this morning that God bless you with growth in Christian character.

We grow spiritually when we hunger and thirst after righteousness and the vision of God comes to the pure in heart. Therefore, cast out of

your life all those things that make for impurity of thought and action, and each day feed upon those things that make for joyous and righteous living.

When I return to this church and this community from time to time, my greatest joy will be to find each of you taking new and added interest in the work of the church. That will be an outward evidence of growth in Christian character.

You have no right to ask your new pastor to carry the load of leadership without your fullest cooperation. Let no one put a stumbling block in the way of finding new and more effective ways of doing Kingdom tasks. During this past week someone remarked to me about the careful and effective planning one church leader in our church is doing in preparation for the work during the coming Fall and Winter. That gives evidence of growth in character and Christian leadership.

IV. May the Lord bless you with the courage of a victorious faith.

There will be difficult days ahead for your church and no doubt some crisis experiences for you as individuals, but you are of the household of faith. If difficulties arise you are to remember that Jesus said, "Blessed are the peace-makers for they shall be called the children of God". It may seem at times you are misunderstood and persecuted, but if you are engaged in a righteous cause the blessings of the Almighty will be yours. The Master Teacher suggests that even though people revile you and say all manner of evil against you falsely for His sake, you will not be forgotten but instead the blessings of the divine will rest upon you.

It will take courage to help make your church a witness for righteous causes in this city but that is the prime purpose of the church. When other forces of your community are beating the drums of war, you must seek peace and pursue it. When prejudice and bigotry raise their ugly heads, you must have the courage to stamp out the fires of hate and bear your witness for brotherhood and goodwill. When the church so forgets itself as to practice divisiveness of spirit, you must be the messengers of true ecumenicity.

This is no hour for passive Christianity. The day of march has come and our faith must find expression in deeds of courage.

Conclusion.

Let me bring my pastorate to a close by using an expression of Jesus which immediately followed the beatitudes. Here is my word to you: "You are the salt of the earth".

You boys and girls have meant so much to me—your cheerful greetings upon the street and about the church have been like the bells of heaven in my ears. You young people have been so responsive to the requests of your pastor and your church and I shall follow with great

eagerness your further developments. You men and women have been true yoke-fellows in the work of the Kingdom. Your courage in times of hardship and your faith in the times of trial have been an inspiration and blessing for which I will always thank God.

Very recently I was visiting one evening with one of the good officers of this church. He had, a few weeks before, passed thru serious surgery but he was not complaining about his lot. Instead, he was telling me how thankful he was that God had given him feet to carry him on missions of mercy and hands to do his bidding. He then looked at me and said, "If I were a writer, I would put on paper my thanks to God for His goodness to me".

The next morning I went to my desk at an early hour and under the inspiration of my talk the night before with my friend, Harry Northup, I wrote the prayer with which I want to close my pastorate in this church. I have called it

THE SUNSET PRAYER

Dear Lord:

I thank Thee for my feet.

They have carried me over the rough places in life's path.

They have climbed the many steps to national and religious shrines.

They have caught step with friends and we have walked together in pleasant places.

They have tip-toed to the cradle where my children—and later my grandchildren—lay wreathed in the smiles of sweet sleep.

They have stood staunch adverse winds and have led me to places of security.

They have taken me to the House of God where I have laid hold upon things Eternal.

O God, I thank Thee for my feet.

I thank Thee for my hands.

They are not marked with beauty but they have been willing hands.

They have given not only a cup of cold water, but have shared life's possessions with those along the way.

They have embraced loved ones and extended a cordial welcome to all who have crossed our threshold.

They have at times pointed out the way to others—the way that leads unto life eternal.

They have opened many books and with great reverence have handled the Book of Books.

They have plucked many a thorn and planted many a flower.
 Even now they are lifted toward Thee in praise.
 O God, I thank Thee for my hands.
 I thank Thee for my ears.
 They have listened to the song of the birds, the music of the
 spheres, and the cries of suffering humanity.
 They have enabled me to understand my friends and catch the
 beauty of their voices.
 They have made the trickle of the stream and the roar of the
 ocean speak to me of Thy handiwork.
 They have heard the call of the church bell and have caught
 the inspiration of the organ and the hymns.
 Yea, they have heard the prayers of the righteous and the
 confessions of the sinful.
 They have admitted me into Thy Holy of Holies.
 O God, I thank Thee for my ears.
 I thank Thee for my eyes.
 They have, thru Thy divine miracle, painted pictures of wonder
 and majesty for me.
 They have let me see children at their play and adults at their
 labor.
 They have permitted me to catch the beauty of the blooming
 flower and fathom the depths of the awesome canyon.
 They have turned the printed page into a source of information
 and inspiration.
 They have enabled me to make right choices between the
 beautiful and the ugly—the good and the evil.
 They have caused me to behold the wonders of the heavens and
 to lift my eyes unto the hills.
 They have brought me to this sunset hour not only to meditate
 upon the colors of the afterglow, but also to anticipate the
 glories of the sunrise on the morrow.
 O God, I thank Thee for my eyes.
 I thank Thee for the monitor of my soul.
 I cannot see it, I cannot hear it, I cannot touch it, but I can
 experience it.
 It flashes the red light when I am tempted to go in the wrong
 way.
 It brings me to my knees with a deep sense of my failures.
 It lifts me up with assurance of divine forgiveness.
 It pushes back the curtain and gives me an understanding of the
 abiding qualities of faith, hope and love.

It makes Christ and His love a reality and brings me face to face with Thee.

In these sunset years, O God, I thank Thee for the faithful service of the monitor of my soul.

Amen.

The Meaning of Biblical Faith: As Seen from an Examination Of the New Testament

Clyde C. Smith, Chicago, Illinois

It takes only a casual look to perceive that the New Testament proposes to be a history—but a history in a particular sense. It is the history of salvation—a salvation imparted once-for-all to all men. However, the New Testament does not pretend to give the total course of this history, for the New Testament presupposes the Old Testament. But these two Testaments together form the total picture of the history of salvation.

A further observation which is immediately apparent within this context is that this history of salvation is divided into two parts, and the cause for this division seems to be within the New Testament. For, from the perspective of the Old Testament alone, it would seem that the whole history of salvation is represented, even though it is a history which seems to lack fulfillment—an explicit promise remains at the end of its account.

The New Testament gives evidence of taking up this account and carrying it through to a final fulfillment, yet without duplicating the Old Testament narrative. Though there are interpretative comments upon the Old Testament, the New Testament never considers itself to be more than a continuation of this history; it never considers itself a replacement. It needs only be added then that this history begins in the Old Testament with the Creation, ends in the New Testament with the Final Judgment, and is divided by the Messiah—promised in the Old Testament and witnessed to in the New. As seen from an examination of the New Testament, *the Biblical faith is one*.

Now, this history is not only of salvation—i.e., of the linear panorama of God's mighty acts in nature, life, and history, but it is also the story of man and his need for salvation. It is the account of the interrelation of God and man. The acts of God are always seen within the context of man's need. The Divine participates in the human. His Will

creates and sustains man in a world which gives evidence of Divine purpose. His Judgment chastises man, purifies him, sometimes destroys him, and sometimes lures him to a greater good. His Love bears with man his anxieties, hurts, and longings as he confronts his humanness with all its meaninglessness. His Grace forgives man beyond all measure of his guilt, and rebuilds a new community from his brokenness. His Spirit pours forth, enabling men to rise above their cultural-historical setting.

Because salvation thus pertains to man who cannot save himself, it is the affirmation of the New Testament that "God was in Christ, reconciling the world unto Himself". That is, God's saving activity, in all the aforesaid ways, is best seen in Christ. It is through Christ, the center of history, that God is most fully revealed. Yet this revelation is of His activity and not of the Divine "fullness". In the midst of revelation, a mystery perennially remains. Thus, *the Biblical faith is faith in the activity of a God who works in the historical lives of men.*

The nature of this activity does not remain unspecified within the New Testament. The Christ of God is identified with the Jesus of Nazareth, "who went about doing good". Yet it is not his own goodness which makes him the agent (or servant) of the Divine activity. Rather the action of salvation, is apprehended in the death of this Jesus upon a cross. It is the brokenness of the best of human goodness which provided the matrix for the act of salvation. The "foolishness of the cross" is apprehended as the "power of God".

That this "foolishness of the cross" is really the "power of God" and not just foolishness is affirmed in the New Testament by the Resurrection. The Resurrection of the "Body of Christ" is the advent of the "fellowship" of those "being saved". Forgiveness of sins is offered to all who will be "crucified with Christ". Salvation comes to him who has faith enough to be broken again and again without knowledge of the outcome of that brokenness. This occurs not only to the individual *qua* individual, but more importantly *qua* member of the community in whose fellowship he gives witness to his faith in "the breaking of bread and the prayers".

From an examination of the New Testament it would seem that *the Biblical faith is a faith which proclaims a goodness not our own permeating nature, life, and history, wreaking from the evil which would otherwise overwhelm us reconciliation and redemption.* For the Lord of history is the Living God whose suffering love "never fails".

The Biblical faith is the structure which makes the Bible the history of *one* Church—in two communities—dedicated to the once and for all meaning of that faith which has been, and is being, historically delivered. For the Biblical faith to become our faith we must permit

within ourselves the perennial tension of faith and history—a tension already observable and by no means resolved within the New Testament. For “faith is the assurance of things hoped for, the conviction of things not seen”.

The Relevancy of Disciple Doctrine to the Campus of Eureka

Royal Humbert, Eureka, Illinois

1. *Introduction*

What is the cultural context within which to educate? What outlook should the educator take seriously as his larger frame of reference? How may the meaning of education be interpreted to ourselves and to our students?

These, it seems to me, are the broad questions which are assumed by the narrower topic we have been asked to consider. The topic of this paper is not conceived as a complete basis for answering the broader questions. But the topic of the paper has insight to throw on these questions in the light of the historic commitment of this college to one phase of the Protestant tradition.

In American education today two general frames of reference tend to provide constructive channels for answering such questions. The first is the already dominant trend, that of the secular-democratic theme. The second is the minor but growing concern for the theological dimension in education. The general context of that vague something called a “Christian” culture has always been cherished by colleges such as Eureka. By culture is meant that pattern of ideas and attitudes by which we evaluate the worth and function of our institutional life.

The Disciples of Christ always have thought of education and the Christian faith as being necessarily related to each other. In general, the spelling out of this correlation has been liberal in spirit—combining a commitment to the democratic tradition with an emphasis upon Biblical religion.

2. *The Changing Reputation of Theology*

The most significant trend in the intellectual life of the contemporary Protestant religious community is the rising dominance of theological interest. Increasingly the thinking of our time is being moulded by a return to theology unmatched since the days of Martin Luther. This theological renaissance is the major tendency with which any church-related college sensitive to the signs of the times is obligated to enter

into conversation. The growing emphasis upon responsible interpretation of the meaning of the Christian faith is the primary resource now available for help in redefining the cultural context of any institution which takes seriously the Hebrew-Christian tradition. Thus—the significance of our theme.

We have been asked to suggest a few hints as to present-day applicability of Disciple doctrine as it has or may affect our thinking and practice at Eureka. We use the terms “doctrine” and “theology” as synonymous, although pioneer Disciples sometimes held to a distinction between the terms—theology being an odious term and doctrine quite acceptable. It is necessary to distinguish theology from religion, however. Religion is the more inclusive term, referring to all human activity related to a supreme value or power. Theology, on the other hand, is always centered in one tradition, such as Christian, Islamic, etc. It is defined as the critical and constructive study of the total basic faith of a religion in a systematic fashion. Religion is to be differentiated from theology as, for example, common-sense is to be distinguished from science.

A survey of the history of the Disciples might seem to confirm the suspicion that they are opposed to theology. Many of the early leaders did make traditional dogmas a whipping boy for their sharp criticisms. But they were opposed to theology only as they believed it to have been a tool for splitting the church and destroying its essential unity. Like almost all thinkers of the period of the Enlightenment, the intellectual fathers of the early Disciples, these pioneer Americans believed that “speculative” views tended to be disruptive of the church’s aboriginal unity unless kept in its proper place. The “proper place” was to use theology as a device for education and in forming the unenlightened.

If the earlier years were concerned to guard against the abuses of “inferences from scripture,” the younger intellectuals are at this moment demanding a positive role for theology. The following statement from a professor at the University of Chicago expresses the mind of our best younger leadership:

“Apart from the systematic development of Christian thought, the church cannot bring Christian faith effectively to bear upon the society in which the church is set. Christian influence upon economics, culture, politics, education, or any other aspect of civilization can be brought to bear only through adequate ideas, elaborated and systematized. Apart from Christian ethics there can be no Christian influence upon the world, and apart from systematic theology there can be no significant statement of Christian ethics. Without a vigorous intellectual life, the influence of the church wastes away in senti-

mentalism or shallow piosity. With all possible conviction it must be said that the present low state of our influence upon the culture in which we are set is in largest part the result of our failure to build upon our fundamental Christian faith that structure of ideas by which the relevance of Christianity to the major issues of our time will become clear. Only by the restoration of theological vitality will we aid the reign of God on earth."

Those of us who believe that education has become a part of the problem rather than the answer for our culture, even as have technology and the other values of our civilization, can readily admit the relevance of this viewpoint to the life of a college situation. In what way can this be so?

3. Ecumenical vocations our common work

The Disciples have been the custodians of two beliefs which may throw some light on the need for making clear where the lines of our various intellectual disciplines overlap. One of these beliefs is the dominant emphasis which has been made upon the primacy of the layman in the work of the community. As a congregationally governed church, these people have refused consistently to see any final distinction between the professional clerical leadership and the non-clerical amateur. They have carried the Protestant reformation principle of Christian vocation further than the reformers of the 16th century.

Protestantism came into existence through a new understanding of what it means to live as Christians in this world, not apart from it. It is at this point, in its practical effect, that the revolt against the Roman Catholic tradition was most complete. For the Protestant, all church members are priests unto God. The call of God was not interpreted as an invitation to be "religious" by dedicating oneself to the separated monastic life. Rather, it was held to be a call to action and service in one's daily work as baker, candle-stick maker, or educator.

A second belief close to the heart of all Disciples is that of Christian unity. Historically, this Protestant religious movement has been associated with a strong plea for the unity of the Christian community. One of the most famous early documents, Thomas Campbell's "Declaration and Address," asserts the faith that the church is essentially, intentionally, and constitutionally a united body. The word for it today is "ecumenicity," defined as the unity which exists already in all parts of the household of faith in every portion of the globe. As a church, the Disciples have become partly an abortive movement for unity, exploiting the unity theme as a kind of denominational ideology. But as a tradition the unity theme is very much alive and has implications for educational thought as yet unexplored.

It seems to me that these doctrines of "vocation" and "ecumenicity" are both needed today. In addition, they may be thought of in correlation with each other. This relationship might be phrased in some such proposition as this: part of the vocation of the teacher is to explore the points at which his special discipline may be naturally evaluated from the point of view of an intelligent understanding of the Christian faith. The real question which lies behind this formulation is: Can we discover the ecumenical nature of all human knowledge or is education simply left with a host of fragments of unrelated specializations?

4. *This Vocation Illustrated Hemingway's fiction*

Let us conclude by seeking to give one concrete example of how such a point of view as just outlined might be put to work. The illustration is a short essay in literary criticism from a Christian perspective. Ernest Hemingway is a good illustration because he makes no claim at all to be either religious or Christian in any sense. Thus the possible relation between Christianity and literature may be illustrated both negatively and positively.

Hemingway's fiction provides much more grist for a virile approach to the Christian faith than a supposed "Christian" writer such as Charles Dickens. Hemingway represents for many of us a stage in the 20th century rediscovery of the road to Christianity among the educated people of our day. Though the actual values lifted up in Hemingway's novels are sub-Christian, they are not anti-Christian in their net impact. In contrast to the frequently shallow and vulgar views on morality popular during the last century, the pagan stoicism of Hemingway's novels is a tonic. One critic has put his finger on the real significance of this writer for us when he says:

"No moral vision which sees courage and compassion in the key positions in the moral life is wholly out of harmony with historic Christian thinking. Hemingway's work tends to persuade us of the fundamental seriousness of the moral quest. To a thoughtful Christian the morality of his fiction will seem inadequate and sometimes crude, but not positively wrong . . . A whole phase of history has run its course. If we are to be Christians in our thought today, it can only be in the historic, "orthodox" sense. This means that we may start from Hemingway's insights and go on from there, God willing, to a Christian commitment; but which also means that if we never reach Hemingway's insights we are unlikely ever to reach Christianity *via the mind* at all."

In some such fashion, a theology concerned with the religious implications of secular understanding may be a true servant of the various intellectual disciplines in a liberal arts program.

An Early Advocate of the Bible In Education

Griffith A. Hamlin, Hampton, Virginia

The Disciples of Christ take justifiable pride in the fact that Alexander Campbell pioneered in advocating the use of the Bible as a text book in all education—from the lower grades through the university. When he established Bethany College in 1840 he made the Bible a required course of study for all students. Without detracting anything from the valuable work of Campbell in that regard, it is of interest to find that another important man, though relatively obscure, preceded Alexander Campbell in advocating such an educational policy in regard to the use of the Bible. There seems to have been no personal contact between the two men, but their ideas on the use of the Bible in education were strikingly similar!

Thomas Smith Grimke was of a wealthy, aristocratic and intellectual family. Born in 1786 in Charleston, South Carolina, he attended private schools there and graduated from Yale in 1807. His desire was to enter the Episcopal ministry, but he yielded to his father's wishes and studied law. For a while he was a law partner of the famous Robert Y. Hayne who is best known for his part in the Hayne-Webster debate. Grimke, however, was a strong Union and peace advocate. Consequently, he opposed both Hayne and Calhoun in the South Carolina crisis of 1832 when that state threatened to secede over the tariff controversy¹.

Grimke's sisters were Sarah and Angelina who became quite prominent for their work in the abolition movement and other reforms. Angelina married Theodore D. Weld, a prominent abolitionist².

Temperance, peace, good government and religion were the subjects upon which Grimke had much to say. His volume of lectures contains three addresses calling for the use of the Bible as a text book in all education. At Columbia, S. C. on December 4, 1829, he delivered an address in the Presbyterian Church on the subject "The Expediency and Duty of Adopting the Bible as a Class Book: in every Scheme of Education from the Primary School to the University".³ In that lecture he deplored the fact that "the noblest classis is excluded from all our plans of education". He maintained that the Bible ought to be "a prominent and never ceasing part of all education from the primary school to the university". He lectured again in Connecticut for an educational society on September 7, 1830, on the subject, "The Advantages to be Derived

from the Introduction of the Bible and of Sacred Literature as the Essential Parts of all Education . . . from the primary School to the University". He lectured for the American Lyceum on "The Appropriate Use of The Bible in Common Education". Three years later that lecture was published as an essay.⁴ A copy of it is in the Rare Book section of the Library of Congress. In that lecture he appealed for the Bible to be used as a text book to cultivate the memory and affections, to enlighten the conscience, to test passions and vices, and to cultivate intellectual powers, tastes and imagination.

Thomas Grimke died in 1834 while on a trip to Columbus, Ohio. Is it reasonable to suppose that Alexander Campbell was acquainted with the works of Grimke when he adopted his educational policy at Bethany College in 1840? Grimke was known and quoted by other intellectual men of that period. This writer, however, has been unable to find in the writings of Campbell or of Grimke any reference to the other even though their ideas were identical as to the use of the Bible as a text book in all degrees of education.

¹John Belton O'Neill, *Bench and Bar of South Carolina*, Vol. II. P. 378. Charleston, S. C., 1859.

²G. H. Barnes, *The Antislavery Impulse*, 1933, gives an account of the life and works of Theodore Weld and his associates..

³Thomas S. Grimke, *Addresses and Orations*, Charleston, S. C., 1830. A copy of this rare volume is in possession of C. C. Ware, Curator, North Caroline Disciples of Christ Historical Commission, Wilson, N. C.

⁴Thomas S. Grimke, *An Essay on the Appropriate Use of The Bible in Common Education*, Charleston, S. C., 1833.

Book Notes

Gordon Allport. *Becoming*. New Haven: Yale University Press, 1955.
106 pp. \$2.75

By all odds, the greatest psychologist in America today is the Harvard professor who now occupies the chair once held by William James. Gordon Allport's greatness lies in the fact that he has achieved a catholic perspective which enables him to see the significance of each of the "schools", but is himself slave to no one in particular. He knows that psychology is still a very young science, and especially that it is fragmentary, lacking as yet a unity of approach that gives it wholeness. Perhaps it is because his attitude toward his own science is so humble that his writing is so clear and helpful to his readers. His humility has allowed him to see the contradictions within his own discipline, and his book is perhaps most helpful in the section which delineates two distinct traditions in psychological thought: the "Lockean" and the "Leibnizean". The Lockean stream is that in which human development is conceived as pri-

marily the action of external forces upon a "tabula rasa", in which the stimulus-response concept has been the dominant one. The Leibnizean has conceived the individual as initiator of his own experiences and places great emphasis upon "motivation". The distinction between these two streams is somewhat artificial, but they point toward the truth. Lockean thought has had its greatest influence in the Anglo-Saxon world; while Leibnizean thinking has characterized the continent. However, it is important to realize that Dewey was fundamentally Leibnizean in his attitude. Twenty years ago, there were a good many Disciples who thought they were followers of both Locke and Dewey!!! Allport raises real questions regarding the possibility of integrity in such a position, yet knows that here are the twain that must be made to meet.

Allport admits that in the present era, the Leibnizean tendency is in the ascendancy. It is to be seen both in existentialism, and in the renewed interest of recent psychologists in the "self".

For over half a century, psychology, on the continent, in England, and in America, sought to get along without the concept of "self", or of "soul". But some concept like "self" kept creeping back into psychological thinking—the "ego", for instance. The result has been that during the past two decades, psychologists have sought to confront the problem of the "self" concept with honesty. Allport definitely leans toward the proposition that some such concept is necessary. Yet he is vividly aware that such a concept may do no more than introduce an "homunculus", a sort of "little man" sitting in the centre of an individual by which the psychologist accounts for aspects of behavior for which he cannot otherwise account.

Yet for every individual there is in some sense a centre of "himself", and a periphery and beyond. The centre is warm, to us it is important, and we regard it as peculiarly ours. This centre, Allport analyzes with great brilliance into eight factors: bodily sense, self-identity, ego-enhancement, ego-extension, rational agent, self-image, propiate striving, and "the knower". The full power of this section of Allport's book cannot be conveyed in a review, but must be read to be appreciated. In the end, Allport asserts that the "self" concept is not needed except in such compound ideas as "self-insight" and "ego-enhancement".

In the closing chapters, Allport deals with motivation, conscience and religion. He credits Thomism with a balancing role in the contemporary psychological scene, with keeping alive in a period that has over-emphasized the irrational in human behavior, the sense of the great powers of rational control which man is able to exercise. With respect to motivation, he points out that most theories explain motivation as an

original tension within man which he seeks to overcome, whereas the obvious facts are that a well motivated man accumulates more and more tensions instead of less and less. What Allport has to say about conscience and religion does not go beyond his writing of five years ago in *The Individual and Religion*, but the following lines summarize in powerful statement Allport's understanding of the nature of religion in the individual:

Since the process of becoming continues throughout life, we rightly expect to find the fully developed (religious) sentiment only in the adult reaches of personality. The adult, provided that it is still growing, stretches its rational capacities as far as it can with the logic of induction, deduction, and a weighing of probabilities. While the intellect continues to exert itself, the individual finds that he needs to build aspiring defenses against the intellect's almost certain failure. He learns that to surmount the difficulties of a truculent world he needs also faith and love. Thus religion, engaging as it does reason, faith, and love, becomes for him morally true. Most religious people claim that it is also metaphysically true . . . the warrant for certitude comes from the total orientation that the person attains in his quest for a comprehensive belief system capable of relating him to existence as a whole.

From this line of reasoning we might expect most adults to be religious people as in fact they are. Yet there is endless diversity among them in the degree to which religion plays a part in their lives . . . We find many personalities who deal zealously and effectively with all phases of becoming except for the final task of relating themselves meaningfully to creation. For some reason their curiosity stops at this point. Others, however, devote themselves wholly to this task . . . Psychology can illuminate the field of religion by following the course of becoming to its ultimate frontiers . . . as man increases in self knowledge he will be better able to bind himself wholesomely and wisely to the process of creation.

W. B. B.

Jack Finegan. *India Today*. St. Louis: Bethany Press, 1955

Jack Finegan who has traveled in India and has observed the great subcontinent with sharp and sympathetic eyes has here written about what he saw and heard. Whether you want a brief resume of India's five-year plan, or a thumbnail sketch of the religions of India, or the history of India's independence movement told in a few paragraphs, or some figures on population pressures on India's food resources, or if you are interested in the mountains and mountain climbing in India, you will

find it all in "*India Today*," a short book of less than two hundred pages.

As I read the book, I immediately got the feeling that these were the notes of a tourist who was interested enough in his subject to pad his own observation with some research into the statistics and into the historical backgrounds of the places and the events he was observing. I suspect that this is exactly the way the book came into existence but this must not be interpreted as a criticism of it. Dr. Finegan has been a careful observer and has obviously been painstaking in his research.

"*India Today*" is written very much like the series of brief essays on different aspects of Indian life. Even though it is filled with important statistics it is interestingly written. The numerous good photographs which illustrate the text add much to the attractiveness of the book and probably accounts for the exceptionally high cost of it (\$4.25).

The author has obviously taken great pains to present India and Indian life and culture in a dispassionate and fair way. In fact, I sometimes felt that he was leaning backwards too far in an effort to be fair to his subject. For example, in his chapter on the religions of India after describing some of the basic tenets of Hinduism and relating some of its more important myths, the author concludes by commenting: "The foregoing are concrete examples of what Orthodox Hinduism teaches and how it functions in the everyday lives of its adherents at the present time."

I have visited India only very briefly but even that tour was long enough for me to see some of the very ugly aspects of Hinduism as practiced and believed by the masses of ordinary people. I know that what the author has just written about Orthodox Hinduism (pages 150 to 157) was not a good example of how Hinduism functions in the everyday lives of its adherents. Any concrete understanding of India today and of her serious problems as she faces the future must also include a thorough understanding of the crude and ugly aspects of popular Hinduism. Dr. Finegan is aware of that fact even if he does not always make it clear that there is a vast gulf between the religion of the man on the street and men like Gandhi.

"*India Today*" is an excellent book for one wants a brief sketch of the life and problems of the subcontinent. If you are unacquainted with India, it is a good introduction. If you do know something about the subject, then you will undoubtedly find it to be excellent and enjoyable review material. Only a very short time is required to read it and anyone will find it time well spent. The publishers price of \$4.25 probably guarantees that relatively few people will read it.

David M. Bryan, Sedalia, Missouri.

For Men, Against the Powers And Principalities of Darkness

W. B. Blakemore, Chicago

(An address at the opening of the 1955-1956 academic year to the students of the Disciples Divinity House in the Chapel of the Holy Grail)
Ephesians 6:12. For we contend not against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places.

In the year 1637, a company of men in the Massachusetts Bay Colony sat down to consider the spiritual welfare of the new community which they had launched. As they thought of the future, they came to a decision which may seem surprising to the mind of today—indeed, in most quarters it would be scoffed at. They came to the decision that with respect to the future of the new commonwealth the most influential factor would be the quality of the ministry of the Church of Christ in their midst.

“When we came from England,” they said, “we brought a well-prepared and educated ministry with us. But it will die out within a few years. The greatest tragedy that could befall us would be an incompetent ministry. If that befalls, we open the flood-gates to superstition and the darkening of the mind. Better our bodies suffer and languish in pain and disease than our minds become perverted by a worn-out second generation kind of ministry which can only parrot what it may vaguely remember from those who came with us as our initial spiritual leadership. Just as they were great because they were men who had learned the disciplines of good divinity, so must we prepare for ourselves a ministry equally prepared for a right dividing of the Word.”

The earliest American leaders recognized that the problem which confronted them was that of maintaining a continuing enlightenment of the people—and continuing enlightenment could come only as there were men ready to bend themselves to the disciplines of the mind. In the light of their decision, Harvard College was founded, America's premier institution of higher learning, with its primary purpose the education of the Christian ministry.

These early pioneers were wise men. They knew that time after time in the history of Christianity, men had achieved points of great enlightenment, and time after time the church had slipped back into darkness and decay. As they understood it, the basic problem for the

Christian community was not to prevent a corrupt clergy, but to avoid a stupid clergy. Moral corruption can always be more easily identified for what it is when discovered than can stupidity and ignorance. For the great difficulty with a darkened land is that it does not know that it is darkened. This was what the Puritan fathers feared—that the sons of the Puritans would miss the light and never know it.

Several days ago I went across the street to the barber-shop in Reynolds Hall basement in the later afternoon. As he finished cutting my hair, my barber said, "What kind of day has it become outside?" I had to think myself for a few moments, and then, realizing he had not been outdoors since morning, I reported, "This morning's storm is all gone and it is a beautiful day outside." The barber had at least known that in his basement he had not been enlightened about the day outside—but at least he knew there was something beyond the walls that confined him.

I was reminded of Plato's myth of the cave. I was also reminded of the scriptural injunction that we may have ears and hear not, eyes and see not.

In two ways, my little barbershop episode, and the recollection of our Puritan fathers symbolizes what we are here at the University for. We are here to get out into the light. There is usually no difficulty in exciting new students at the University with respect to this part of their adventure. The student knows that he has come to study under a divinity faculty of thirty-five men. He knows that many different points of view will be represented. His experiences will take place in the midst of a major university. Men of all lands and of all disciplines pass through this place. There goes on here a conversation which involves men in every corner of the earth. The University Calendar is jammed with lectures and seminars of amazing richness and variety.

Sixty-one years ago, the Disciples Divinity House was put here because of the kind of university this University was to become—indeed was from the moment of its opening. Up to 1894, Disciples of Christ had tried to do all their ministerial education in schools which were strictly within Brotherhood limits. But when this University began there were some who said, "We have been too confined in our own cave. Here is an opportunity to lead a larger life." No student since has come here without some realization that this place will effect an enlargement of his life and mind. That enthusiasm over-rides all his apprehensions. And in that respect you are to be encouraged. Indeed, the fact that you have come here is a juncture of your own enthusiasm and our belief that you are the kind of men who will grow under the experiences that are here available. What we appreciate about you now is what we are assured

you have it in you to become. Sometimes the way may be a little devious; sometimes you may become discouraged and we may even become a little perplexed about you. But there is in view for us both in the days ahead a more competent ministry for our Brotherhood, and a greater enlightenment for the communities in which you will serve than would have been possible had you not come here.

Taking part in this process of enlightenment is not as easy as coming up out of a basement barber-shop into the light of day. It is a long, slow process, and at times you may wonder how much progress you are making. It may be hard to remember in the midst of examination anxieties, or when you feel the keen competition of other good students, or during the long vigil of writing term papers, that you are going to emerge with real leadership powers. Often, while here, you may feel like an insignificant cipher in the midst of a sizeable student body, and forget that there are constantly more calls for men of the quality you will become than we can possibly supply. You are going to be needed—greatly needed—when you complete your studies.

But something more needs to be said. The real problem is to prevent your coming out of one cave only to go into another—and staying there just because it seems to have more light, or a kind of light different from that which you have already known.

In the rocky shores of the Isle of Capri there is a world famous Blue Grotto. The light therein turns everything blue. But there is also a Green Grotto and a White Grotto. One of the sports of tourists is to contend that one of the grottoes is more lovely than the others. Their arguments at times can sound like theological disputation which has descended from the level of discussion to that of contentious propaganda. But the Blue Grotto is only vividly blue at eleven in the morning of a clear day, and the green grotto is richly green only in the later afternoon.

There are many theological caves hereabouts. Some like to dwell in Kierkegaard's cavern, and the grotto of Aquinas is well populated. You will find men who have dwelt long with the liberals and others who like the light that fell on the Reformation theologians. There are a variety of schools of thought here, and each has some kind of enlightenment—but none has enough. You see, the great sun of God from which all our light comes moves continually across the sky, and the light falls differently at different times and periods on different places. Each school of thought has its time when the entrance of its cave is flooded with light—but the time never lasts very long. There is nowhere any last word—not yet.

The ternal task that is before you is to see whether or not you can get out and find the new place in which men should be standing today

if the light of God is to fall upon them. That is why there is something very individual about the quest which you must here enter upon. One thing is sure—you will never be able to discover where the light is now unless you discover where it has already fallen, and by taking some sights and measurements, discover in which direction the world is turning and where the sunlight will be.

The work of bringing the mind of a young man to a true creativity is not the work of a moment. Three years is hardly time enough, and unless you quickly find a commitment to your work here you will emerge only as a blind leader of the blind. That is why we commend to you both a sense of urgency and at the same time a recognition of the length of time it will take. It isn't going to happen in a day—yet all the time you must work as if the night is coming. The maintenance of that kind of morale is an individual proposition. You will find hereabouts a community which will help to sustain you in your endeavors—but the community is secondary and its sustenance and support will only be able to operate if there is first a dedication in your own heart.

Your ultimate task is the religious leadership of men and women. It is not a contending against flesh and blood, but working against the powers and principles of darkness: darkness of mind, coldness of heart, depression of spirit. Certainly these phrases are metaphorical. Darkness in the physical realm is overcome by flooding a place with light; depression is overcome by lifting something up; coldness is banished by heat. But already our metaphors have become useless. Intellectual darkness is never suddenly overcome as by turning on a light switch. If you are to lead a community toward the light you had better expect to spend a life-time at it.

Depression of spirit is never simply overcome by saying "Lift up your hearts." If you are going to bring exaltation to a human heart you had better count it a work of several years. It is a work of slow growth, not of jerking a man up by his boot-straps, or telling him to jerk himself up.

Coldness of heart is not banished by a sudden application of fervor and heat. There is many a flinty heart which has only become case-hardened when a fiery preacher added to his hearer a sense of self-righteousness without effecting a true conversion.

No, the weapons you must learn to use are more subtle and more delicate. They are calculated to change the creature without destroying him. In your fight against the powers and principalities you may feel that the weapons we have placed in your hands are frail enough.

To dispel darkness of mind, we will seek to give you the truth that is in Christ Jesus. Your only weapon against the darkness will be some

good news to disseminate.

Against coldness of heart we will seek to arm you with some of the love of God. Time and again it has been proven that the man whose heart is frozen can never believe in warmth until he discovers that it is a divine warmth that comes to him. Your human good-will will never be enough in the end. There is a greater level which you must learn to let flow through you. It is a demanding love, with claims on behalf of justice within it, and which knows that often kind words are powerless, and sometimes a man's soul must be wrestled with before it can be redeemed.

And what will we give you with which you may someday seek to dispel the depression of men's spirits. Only some glimpse of the beauty of holiness—something tender, and precious, and rare enough—but without which men fall into dolor and dismay.

At the peak of the chapel window behind me there appear four angels. These angels depict the vision of a mad-man. The great knight Lancelot was a man of tremendous ambition. He never doubted that he would be capable. He forced himself on and on, climbing the heights, contriving and pushing, his armor proud and gleaming, his plume flying, climbing to the high places, and becoming more and more mad. Finally the vision came to him on the summit of Castle Carnock. He saw four angels—but he was mad forever after, mad with divinity.

In the bottom of the middle lancet is a small medallion which depicts Sir Galahad. He alone of all the knights of the Round Table achieved the vision of the Grail. Sir Galahad was the knight of the pure heart. He glimpsed the beauty of holiness.

So we bring you no angel vision. We bring you holy beauty as enshrined in the breaking of bread together and the sharing of the wine of the spirit, and lead you toward the day when you may bring them to other men and women.

There is no safety for the American community, and there never has been from the beginning, except in a high level of attainment in the pulpits of our land. It was that way at the beginning of the nation. It is that way now. "Not by might, nor by power, but by my spirit, says the Lord of Hosts."



THE SCROLL

The Journal of the Campbell Institute

THE GROWTH OF THE IDEA OF PRAYER

H. N. Sherwood

ADVERSARIES OF THE CHRISTIAN COLLEGE

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BOOK NOTES

A CHURCH LETTER

THE SCROLL, the Bulletin of the Campbell Institute, published quarterly in July, October, January, and April.

The Campbell Institute, founded in 1896, is an association for ministers and laymen of the Disciples of Christ for the encouragement of scholarship, comradeship, and intelligent discipleship.

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The Dues of the Campbell Institute are \$2.00 per year, including subscription to the *Scroll*.

Correspondence, manuscripts, and membership dues should be sent to the address of the Campbell Institute which is 1156 East 57th St., Chicago 37, Illinois.

Dr. Ames has a new address: 5834 S. Stony Island Avenue. Dr. Ames and his daughter, Miss Polly Ames, are now living in one of the apartments in the twenty-story co-operative known as Vista Homes which overlooks Jackson Park and Lake Michigan. Dr. Ames had lived for nearly fifty years in the well-known house on Kimbark Avenue. In recent months, its three-story living had become inconvenient. The new apartment provides one-floor living, and has large elevators which provide easy access to the ground level and the out-of-doors. Dr. Ames will be happy to receive visitors at his new home. His phone number remains Midway 3-0151.

Watch the next issue of the *Scroll* for notice of Campbell Institute meetings at the Des Moines Assembly of the International Convention.

The Growth of the Idea of Prayer

H. N. Sherwood, Louisville, Ky.

The French theologian and historian, Sabatier, aptly remarked that "the history of prayer is the history of religions." As the Hebrew people elevated the idea of God, they changed accordingly the substance of their prayers. Their early prayers reflect the idea of a primitive god; their later prayers show qualities in their deity greatly refined and more mature. Prayer is the thread running through the fabric of Hebrew religion which reveals its changing texture throughout the generations. The history of Hebrew prayer illustrates the changing demands in conduct which accompanied the growth of the Hebrew idea of God.

I. Thy Will Be Done

As among primitive people generally, the early Hebrew sought means by which he could control his deity and thereby insure the granting of his prayer. One way to obtain this control was to get possession of his name. The Hebrew believed his god had a personal name to distinguish him from other deities. But the Hebrew god was reluctant to reveal his name. In these early times the sly savage concealed his name for fear a wizard might use it for magical purposes. In like manner a god kept his name secret to keep other gods or man from using its occult power. The Hebrew god made known his name only to those who would not use it to his disadvantage. According to Hebrew tradition it seems that he gave his name to the patriarchs (Gen. 4:26); in the testimony of some of the early Biblical documents he at length gave his name to Moses (Ex. 3:15; 6:3).

With or without the personal name of deity primitive man made prayers of many kinds to him. In all these petitions their purpose was to persuade deity to do man's will. Charles M. Doughty in his "Travels in Arabia Deserta" reports an event which illustrates this type of prayer. Starting on a raid in search of spoil an Arab chief made this supplication: "O my Lord, I say unto thee, except Thou give me a camel today with a water-skin, I would as it were beat Thee with this camel stick!" The pillage was successful. Whereupon the chief said to his men: "Now ye may know, fellows, ye who blamed me when I prayed at dawn, how my Lord was adread of me today!"

In contrast to the threat in the petition of the Arab chief, Jacob, as reported in the Old Testament, proposed a bargain for the consideration of his god. On the morning after his dream in which he saw angels descending and ascending a ladder reaching from earth to heaven, he vowed:

If God will go with me, and watch over me on this journey that I am making, and give me food to eat and clothes to wear, so that

I come home safely to my father's house, then the Lord shall be my God, and this stone which I have set up as a sacred pillar shall be God's house, and I will give to thee a portion of everything that thou givest me". (Gen. 28:20-22).

Later in a similar vein representative Hebrews argued with their god in an endeavor to persuade him to grant their requests. Joshua pled for military aid. Without it he said the Israelites will be defeated. To lose in battle, he continued, will of course hurt the reputation of Jehovah. "What wilt thou do then," Joshua asked, "for thy great name?" (Joshua 7:9). Hezekiah made a like emphasis in one of his prayers (II Kings 19:16-19).

These prayers of the early Hebrews reveal their conception of deity and their belief that it was possible to control him either by getting possession of his name or by persuading him in argument. In fact, as reported in Hebrew tradition, Joshua, in his campaign against the Amorites, went so far as to ask the Lord to stop the sun and moon so that he might complete his military victory. "So the sun came to a stop, and the moon stood still, until the nation took vengeance on their foes . . . the sun stood still at the zenith, and delayed its setting for about a whole day. Never before or since has there been a day like that, when the Lord heeded the cry of man; for the Lord fought for Israel" (Joshua 13, 14). But in the maturing process of Hebrew experience the cry of man to control God reversed itself. It became a cry for God to control man. Samuel could say to the Lord, "Speak for thy servant hears" (I Sam. 3:10); the Psalmist could listen for "what God the Lord will speak" (Ps. 85:8).

This reversal was a gradual process covering several centuries and reached its flower in the prayers of Jesus. The process moved step by step with the changing concept of God. The significant turn in this concept as well as in the substance of prayer belongs to the period of the prophets. The tribal God of the Hebrews with power to control war and nature, long dominant in the thinking of the Israelites, gave way to a God more mature and elevated.

These stern seers, of whom Amos was first, set forth new attributes of Jehovah and called on the Hebrews to live in keeping with them. Hosea reminded them "that the ways of the Lord are right, and the righteous walk in them, while sinners stumble in them" (Hosea 14:9). He reminded the unfaithful to . . . return to your God, practice kindness and justice, and wait for your God constantly" (Hosea 12:5,6). Amos reported Jehovah as saying, . . . "let justice roll down like waters and righteousness like a perennial stream" (Amos 5:24).

The prophets thus put new qualities into the concept of God. They spoke of his character; they emphasized his purpose; they told not only

about his power but of his righteousness and justice. The good Hebrew now must not ask God to grant his own will; he must ask him that he might wish always to do God's will.

Modern scientific discovery of laws of the universe show order and regularity in it. Chemistry, physics and astronomy have described these laws. Scientific investigation is made on the assumption that this is a law-abiding universe. The Old Testament prophets who proclaimed the new attributes of God made a revelation as far reaching as any by modern scientists. Although they did not attain the vision of the scientist about the natural world they greatly excelled many of them in their grasp of the spiritual world. They began to direct their fellow Hebrews to pray not for rain, or for lightning, or for control of the heavenly bodies, or for divine aid in warfare, but that the God of righteousness would make known his purpose through them. By the time of Jeremiah a group of Hebrews asked this prophet to pray that "The Lord your God may show us the way we should go and the thing we should do" (Jer. 42:3). A new concept of God and prayer had come: the new science could wait.

Of all the Hebrews none excelled Jesus in understanding and in declaring the attributes of God. He knew God was powerful but he did not ask for control of his power so that he could bring rain or lightning or similar activities about which his forefathers were concerned. Others persisted in making such requests; they do it today. But Jesus held to another emphasis. He wanted to do God's will; he wanted to reveal God by conducting himself as God lived; he wanted to be perfect as his Father was perfect. He saw in God not only power but qualities of justice, wisdom and goodness. These qualities he believed God wished men to have. The prayer of Jesus, therefore, was in harmony with his concept of God. As he told his disciples to pray, "Thy will be done" so he himself prayed even in the face of death, "not what I please but what you do" (Mark 14:36).

Luke tells what followed prayer at Pentecost: The disciples "were all filled with the Holy Spirit, and fearlessly uttered God's message" (Acts 4:31). We may well recount the prayer of a successful missionary. Recognizing that prayer is a request for God to release his will through the one who makes the petition, Livingston cried, "O God, help me paint this dark continent white." His prayer opened the way for the evangelization of Africa. It is this type of prayer that belongs to a high conception of God.

II. Bless All Mankind

When the Hebrews conceived Jehovah not only as Lord of Israel but also of all peoples everywhere the substance of their prayers reflected the larger concept. This loftier view of deity grew out of their experience

in dealing with other people both in war and peace. The prophets who did so much to show the Israelites that Jehovah was more than a god whose power was valuable in military conquests and in the control of nature blazed the way to the universal God, Lord of mankind and the world. The Babylonian exile was an occasion for the reenforcement of their teaching. At this time Jeremiah and the second Isaiah made explicit these added attributes of Jehovah and lifted the level of the thinking of the Jews in a foreign land to global dimensions about Jehovah.

It was about five hundred years after Moses before leading Hebrews presented God in this enlarged way. Their forebears had accepted the mountain God of Sinai; they had taken him for their tribal God, and later for their national God. Championed by the prophets as a universal God, the Hebrews of their day accepted him in this capacity. Another five hundred years passed, followed by political upheaval which bought the Jewish way of life and that of other people into deadly rivalry. The Romans became politically ascendant but they could not muzzle the Jewish leaders who proclaimed ethical monotheism. Jesus set it forth with all the vigor of the prophets. Soon there was heard an echo of his teaching, an echo recognized in many parts of the world as the voice of Paul, saying, "I kneel before the Father from whom every family in heaven or on earth takes its name" (Eph. 3:14). As the Hebrews lifted their concept of God into higher meaning, they refined their prayers to conform with a deity universal in his interest and care.

As the Hebrews enlarged the idea of God they accordingly expanded the content and the import of their prayers. To a tribal God they offered prayer which did not reach beyond the welfare of their tribe. To a national God their prayer did not concern the welfare of people in other political units. But to a universal God their prayer grew inclusive of other people and added their material and social well-being to the content of the petitions. The enlarged dimensions of Jehovah step by step changed the substance of Hebrew prayers so that their history is also a history of their conception of him. This universal outreach of God's interests, Jesus explained to his disciples: "Do not sparrows sell five for two cents? And yet not one of them is forgotten in God's sight. But the very hairs on your heads are all counted! You are worth more than a great many sparrows" (Luke 12:6,7).

III Bless Each Person

Another changing concept in Hebrew thought was the meaning of sin. It changed gradually following the growing understanding of God. Jesus recognized this evolution in Hebrew thought as well as that in other categories when he said, "you have heard that the men of old were told . . . but I tell you" (Matt. 5). Conceived first as a public

matter, sin later took on an individual significance. When the tributes of Israel or the Hebrew nation violated the recognized taboos they sinned; it was the action of the group. Penitence accordingly was social; it was based on corporate responsibility.

Jesus represents the culmination of Hebrew thinking about sin. With him no longer is sin merely a violation of tribal or national taboos or regulations, the penalty a social misfortune, the cure a reform of the whole group. With Jesus sin is also a private matter and has individual significance. It is concerned with personal misdeeds and the inner quality of each person. What had been growing during the Hebrew generations appeared in mature form in the teaching of Jesus.

This conception of sin as an individual matter developed with a more mature conception of God. When the Hebrew leaders taught their fellow countrymen that Jehovah was God of all mankind they pointed out that he dealt with man not in masses but as individuals. When Isaiah cried out, "Ho! everyone that is thirsty, come to the waters", or when Jeremiah reported God as saying, "I will put my law within them, and will write it on their hearts" (Jer. 31:33), obviously the emphasis of each prophet was on persons. By changing individuals into children of God the nation itself would yield to God's purpose. Later individual relationship to God received emphasis from the Psalmist:

I will thank thee in the great assembly;
Among a mighty people will I praise thee" (Ps. 35:18).

Jesus taught men to pray to the Father who knows persons one by one, but in doing so to remove any barrier of selfishness between them and him. Mercy shown to offending persons creates the fellowship with God needed in prayer. In this mood an individual will retire in secrecy to pray in an inner chamber and there test the reality of his religion. If it holds up when no one is looking, he can live his prayer.

The Hebrew concept of penitence underwent marked changes during the thirteen hundred years from Moses to Jesus. Held at first to be a public matter, at length it became a private matter. This transition followed the maturing understanding of God. In the beginning he was a tribal or national deity and held the entire community responsible for wickedness. With the coming of Jesus he had become a personal deity and held each individual accountable for his own conduct. Prayer, in keeping with these changing concepts, in early times was for national forgiveness of sin; with Jesus prayer for personal forgiveness had become ascendant. The thread of prayer in the fabric of Hebrew religion runs parallel to that of the understanding of God. Changes in the quality of the thread of prayer followed changes in the quality of that of God.

IV Forgive The Enemy

The Hebrews were so conscious of their enemies that they made them the subject of prayer. In their early life, moved by revenge, they prayed for harm or injury to be inflicted on them; in their later life, moved by nobleness of soul, they prayed for their forgiveness. During this period of time during which magnanimity mellowed the vindictive spirit the idea of God greatly matured in Hebrew thinking.

When the Hebrews were in mortal combat with the inhabitants of Palestine, contending with them for homes and opportunity to earn a living, Jehovah was their war-god. His methods were sometimes mortally brutal and morally offensive. Samson, ruler of Israel for twenty years, represents him in a most revengeful mood. As a prisoner of the Philistines this Hebrew leader suffered untold indignities. His enemies went to the extreme of blinding him. He looked for and at length found an occasion for taking vengeance on them. The priestly historian who recorded the event related that when the Philistine leaders and three thousand men and women were in their pagan temple Samson determined to wreck it killing all within it.

His prayer to Jehovah is typical of early Hebrew life and thought, "O Lord God," he said, "pray remember me, and give me strength just this one time, O God, to wreck vengeance but once upon the Philistines for my eyes!" (Judges 16:28). His wish came true. The building fell killing him and all within it. The historian asserts that he killed at his death more people than during his life.

During the next thousand years changes came in Hebrew thinking about the enemy. It reached such a level of moral ascent that a Hebrew Christian, stoned by his opposing fellowmen, prayed in his dying moments, "Lord, do not lay this sin up against them" (Acts 7:60). Not all New Testament prayers showed such marked greatness of spirit. They could not be made, however, in full ignorance of the growing revelation in Hebrew experience. "Holy and true Master," a New Testament prayer begins, "How long is it to be before you judge the inhabitants of the earth and avenge our blood?" (Rev. 6:10). In Judaism long after Jesus, an addition to the "Eighteen Benedictions", prayer recited in the synagogue meetings, reads, "May the Nazarenes perish in a moment. May they be blotted out from the book of life and not enrolled amongst the just."

Such prayers were not in keeping with the magnanimity of Jesus who, as reported in some of the manuscripts of Luke, said of those who put him to death, "Father, forgive them, for they do not know what they are doing." (Luke 23:34). Such a beautiful prayer reflects the nobility of character of Jesus and the zenith of Hebrew thinking about the attitude of an individual toward his enemies. Such generosity of

spirit was impossible when Jehovah was the war-god of the Israelites and all spoils of war were "devoted" to him. The content of prayer changed as the Hebrews elevated the idea of God.

Jesus had that conception of God which displaced revenge with forgiveness. He saw beyond a tribal God leading the Hebrews in military conquests and waging war according to standards accepted more than two thousand years before. He lived over again the history of the Hebrews, interpreting their religious development from one experience to another. He thought in terms not of a geographical or national enemy but of an unrighteous or unjust one whose need was repentance. The outreach of his mind found a loftier conception of God. Therefore, he told his disciples to "love your enemies, treat those who hate you well, bless those who curse you" (Luke 6:27,28).

V. Make Clear Good From Evil

An Old Testament writer set forth the ideal of the early Hebrews: large families; plenty of grain, wine and oil; increasing flocks; no malignant diseases; ability to annihilate hostile people (Deut. 7:13-16). Naturally for these things they prayed, making their prayers largely petitions for physical benefits. It was the emphasis of primitive people. Isaac, blessing Jacob, used this type of prayer:

May God give you of the heaven's dew,
Of earth's fatness, with plenty of grain and wine!
Nations shall serve you,
And people bow down to you.
Be master of your brothers
And let your mother's sons bow down to you!
Cursed be they who curse you
And blessed be they who bless you! (Gen. 27:28, 29)

But centuries later a Jew, steeped in Hebrew thought and history, gave to prayer an emphasis far removed from the primitive petition for only material benefits and recognition. His values centered in spiritual qualities of life and the content of his prayers reflected his judgment of what is most worthwhile. He knew from the Hebrew sacred writings how the substance of the prayers of his people had changed with their understanding of God. His prayers represent the highest religious thinking in Hebrew experience. So Jesus prayed that spiritual discernment might characterize his disciples and truth might motivate their choices:

"... keep them from evil. They do not belong to the world any more than I belong to the world. Consecrate them by truth . . . Let them all be one" (John 17:16-21).

Between these two types of prayer lies more than a thousand years of Hebrew thinking. During this period the Hebrews elevated their

prayers from a petition for prosperity in the quest for material blessings, to a request for those qualities of moral excellence which rest in truth and union with God. Here is an outstanding example of the progressive development of religious ideas in Hebrew thinking and of the unfolding of the good life based on a fuller conception of the idea of God.

Spiritual discernment went arm in arm with the elevation of prayer. The economic conditions, however, under which the Hebrews lived long made bodily welfare a major concern in their life. Fighting for land and homes and struggling for a supply of food sufficient for daily sustenance made them deeply conscious of material needs. Accordingly they made these needs a part of their petition to Jehovah. But at the same time they recognized that "it is not on bread alone that man lives" (Deut. 8:33), and progressively made their prayers register this judgment.

In the one hundred and thirty-ninth Psalm, the seeker for the good life cries to the Lord:

"Search me, O God, and know my heart;
Try me, and know my thoughts;
And see if there be any false way in me;
And lead me in the ancient way" (Vs. 23, 24).

This type of prayer at length won the ascendancy in Hebrew religion. The Lord's Prayer is the summit in this development. Jesus drew from the best praying of his forebearers when he formulated it and gave it to his disciples. Even in this prayer the request for "daily bread" is included—bread needful for physical life and sufficient for the passing day. But the prayer as a whole, selected from Hebrew sacred writings at their best, reminds us that faith in God must show itself in our daily life, that in our will we must reflect God's will. The Hebrews had elevated prayer just as they had elevated the idea of God. The two went together. A request for material blessings had given way to the more discerning petition for the maturing of the spirit of man.

During the period from Moses to Jesus when the Hebrews were enlarging the dimensions of God they were also lifting the level of prayer. In this progressive development they moved from a supplication that their own will be granted to one that they might know and do God's will; from a petition to bless their own people to one to bless all peoples; from an intercession in behalf of their own group to one in behalf of each individual; from a request for vengeance on their enemies to one for their forgiveness; from an entreaty for material blessings to one for spiritual discernment.

Adversaries of the Christian College

Noel Keith, Fort Worth, Texas

CERTAIN DANGERS EXPOSE our Christian colleges to injury. They are liable to loss. They are in a situation of jeopardy and peril. Indeed they hazard their very lives to the onslaught of adversaries of which we are most assuredly aware. May I say at the outset that I am not the only one who conceives of the situation as more than dangerous; it is even perilous.¹ The immediacy and intensity of these dangers put upon us the gravest responsibility as Christian leaders.

There are two types of schools of higher education in the United States: (1) the tax-supported, governmentally-controlled colleges and universities; and, (2) the voluntarily-supported privately-controlled colleges and universities. The misleading classification of these institutions as "public" and "private" gives some connotations which are very inadequate if not sometimes harmful, because all reputable colleges and universities are "public" in the sense of rendering public service.² At first, the colleges in this country were almost all privately controlled and church related. But a list of the twenty most highly endowed colleges in America today shows that probably not more than one could be identified accurately as "church-related" although most of them began by the endeavors of the church.³ It is a simple statement of fact that the church has not directly maintained its connection with many schools which it started.

In spite of the remarkable strides which Christian colleges have made in enrollment, resources, and the effectiveness of methods of education, there has been relatively slow progress in reviving adequate consideration from the church constituency and in securing the good-will, confidence and financial aid of the total membership. Some church people who are sometimes more pious than informed look upon the church-related college as a cunning means for undermining morality, stressing liberal but mysteriously forbidden knowledge, and tending toward atheism. Only the half-educated and unduly ignorant are prone to become alarmed over the good work of liberal arts education and we are obliged to consider such sources of criticism with unmitigated horror and disgust.

For convenience in considering the major adversaries which confront the Christian college I have placed them in the following categories: (1) the danger of excluding the essentially Christian element from the program of higher education in western civilization; (2) the dangers

to Christian student enrollment and life; (3) the peril to the successful administration of Christian higher education; (4) the adversary to be seen in a complete nationalization of all higher education; (5) and, the threat of financial insecurity for these colleges. The place that good religion will occupy in the future of human thought and action, as far as college trained leadership is concerned, will depend upon a multitude of factors, but I am suggesting the above five areas with which to be concerned here. At the 200th Anniversary Celebration of Washington and Lee University, President Harold Willis Dods, of Princeton, addressed the convocation on the tendencies and trends which today seriously threaten the "continued existence" of "all privately controlled higher education" in the United States.⁴ It is particularly toward such adversaries that I would direct the reader's attention.

First, there is the peril of excluding from higher education the essentially Christian element. This is partly due to the inner uncertainty in the minds of many educational leaders as to what the "plus" value of Christian education has to offer above the secular qualities. There is a paradoxical secular-spiritual dilemma abroad in educational circles. Much of the work done in preparation for and during the First Quadrennial Convocation of Christian Colleges, called by the Commission on Christian Higher Education, National Council of the Churches of Christ in the United States of America, at Denison University, Granville, Ohio, in June, 1954, was an effort to define "What is a Christian College?" Some schools simply fail to include the basically Christian studies in the curriculum.

The specialization as opposed to the total-education programs are the more confused because of a vast multitude of choices which lie before those who form the policies of our institutions. The vast field of inflated modern choices open to a young person setting out to get an education may indeed find the distinctively Christian element obscured in a framework of secular references. In a modern setting (with its delight in gadgets and techniques, mistrust of history, and remarkable confidence in man's powers) where there are vast opportunities of educational choice the need for the uniquely Christian nucleus of education sometimes is dimly realized. Yet the education which permits a Christian choice is vital to the life of western culture. There are monstrous handicaps that prevent many so-called Christian schools from becoming progressively and distinctively schools of the Christian faith. The responsibility of educating for choice within a Christian atmosphere or perspective demands that the center of interest of that perspective shall indeed be identifiably Christian.

Nels F. S. Ferre, Vanderbilt Professor of Philosophical Theology, has said that "Christianity is suffering from inner uncertainty because it

knows neither its own nature nor its own strength.”⁵ This is amply indicated when we see the confusion over whether the nature of the Christian religion stems from Jesus Christ, from the Holy Spirit, from the Church, from the Bible, or from Christian experience. We have a confused modern world which sees a faith in science (as the means of salvation) breaking up⁶ on the storm-tossed sea of atomic fission and jet propulsion; and yet the church suffers the schizophrenia of pluralistic caustive authorities within. While the materialistic totalitarianism of Communism threatens,⁷ the church finds itself in difficulties as it seeks to identify the essentially Christian elements of its faith and order. Surely there is some syndrome of primary Christian motives and values discernable in the Christian faith.

The horns of an educational dilemma have pierced us at this point. There is a definite and overwhelming trend toward the secularization of all of life under a godless philosophy, on the one hand, and the conflicts and excessive pressures to be met require spiritual criteria about the nature of man, the good life, the good society, God and human destiny, on the other.⁸ Where much of higher education moves toward total secularization, the basically spiritual solutions are the only avenues of escape.

Although there is some agreement upon the general religious needs of all college students the agreement is far from widespread. The effort to discover common grounds of understanding on the part of the World Council Commission on Christian Higher Education is perhaps the most significant work done in that direction in modern times. If students are to have “a constantly deeper understanding of religious truths and a constantly higher concept of values vitalized to the point at which they become the basis for all decisions of life” the way to such achievement is still in dispute among the curriculum-makers for modern colleges.⁹

A heartening suggestion came out of a meeting of forty-six church-related college and university representatives in August, 1951, at Berea College, Berea, Ky. That group put down five needs of all college students, as follows:

1. An understanding of the Bible
2. An understanding of the institution of the church, its purpose and role in society, and its history
3. An understanding of the religious implications of truths in all fields of knowledge, and of their essential interrelatedness
4. A keen awareness of and desire to see the implications of the truths of the Christian religion in all the areas of present day living
5. A desire to meet the issues of life on the basis of these truths or principles.¹⁰

This is a constructive platform for getting at the problem of the es-

entials of a Christian higher education. Such a program deserves to be widely implemented. When we see our youth going out into a world characterized by clash and crime it is no wonder that even a classical code of honor fails to get top billing. Only a more effective Christian education can withstand the assaults of a secular world. It has been observed that we "train our young people with great care in our homes and in our home churches and in our public and private schools, and likewise in our colleges, and then we send them out into the adult world where practically every moral principle they have learned in church and home and school is dishonored and ridiculed."¹¹

Am I adequately stressing the need for inherent moral stamina to be created in our Christian college youth? If so, it is for the purpose of saying that the "plus value" of an education in a truly church-related college stems from that institution's Christian faith.¹² That Christian faith is vitally essential at the institutional level where policies are made, at the educational level where both the curricular and extra-curricular activities mold and form the leadership for life in this century. M. Willard Lampe, of the University of Iowa, has pointed out the desirable contributions which a vital Christian faith makes to a Christian college in that it "provides a principle of integration, and it provides a stimulus to the mind . . . and it provides a scale of values, putting those we call spiritual at the top."¹³

Furthermore it is the Christian duty of college leaders to make plain that the Christian faith insists "that personal integrity and human brotherhood are of prime significance, and that a community of individuals thus convinced constitutes a truly free society."¹⁴ This is the kind of ammunition needed in the battle for a free world. M. E. Sadler, President of Texas Christian University, has spoken out of deep conviction:

We should be thankful that at least a few leaders in Washington realize that we cannot possibly win ultimately in this world conflict on the basis of man for man, slugging it out. The other side has so many more men than we do. Our only hope of ultimate and real victory is to have superior persons, with higher ideals, more thorough and more constructive education.¹⁵

In the light of what I have said about the really essential element in Christian higher education, I hope it becomes plain that I conceive of the gravest adversaries confronting the church-related college is the danger from within—that of failures to achieve a basic, dynamic, mature Christian faith. It would be a tragic failure at the very heart of Christian education if our church-related colleges lapsed wholly into secularization and fragmentation and only dabbled with religion as a sort of superficial luxury to be endured somehow out on the periphery of life. The con-

stitution of man has been explored in recent years as never before and it seems to me that it would be the undoing of western civilization, with only retrogression and reaction to take its place, if American church leaders have a blind spot which forbids the sense of need for the spirit of Jesus Christ in the modern world's new man.

Second, the dangers to the enrollment of Christian student life demand our attention; particularly relative to the problems of non-denominational admissions, of aid to students, of ministerial training, and of the insistent and challenging problem of the democratic Christian education of races and nationalities. A church-related college, like any other, cannot have a school without students. It behooves these institutions to know why enrollments rise and fall in them.

We may see some very encouraging facts by a study of the Sixteenth Federal Census which discloses the percentage of youth fifteen to nineteen years old who have been in school during the first forty years of our century. The sharp drop in 18-year-old enrollees should cause us to ponder our situation. Unfortunately the percentages for the 1950 census were not available to me for a comparison of the post-war enrollment situation with that of World War I.

CHART SHOWING PERCENTAGE OF THE POPULATION OF CERTAIN AGES ATTENDING SCHOOL, 1910-1950, FROM THE SIXTEENTH FEDERAL CENSUS¹⁶

Age	15	16	17	18	19
1910	68.3	50.6	35.3	22.6	14.4
1920	72.9	50.8	34.6	21.7	13.8
1930	84.7	66.3	47.9	30.7	19.8
1940	87.6	76.2	60.9	36.4	20.9

Among the more permanently established church-related colleges the fact of a youth's church or synagogue connections is not used ordinarily as a basis for exclusion or inclusion of prospective students,¹⁷ but "the church college will be especially interested to receive applications from qualified member of its own denomination since one of its most important purposes is to train lay and professional church leadership."¹⁸ The school which completely disregards any appeal for students on the basis of their denominational affiliation could conceivably develop an instrument of service for others which would justify severing its denominational relationship. At the other extreme, those colleges which provide only for their own denominational kind face the hazard of producing a kind of intolerance and bigotry worse than secularization.

Student aid becomes a hazardous problem when and if it degenerates to the level where it advances the college prestige to the detriment of the student.¹⁹ The constant query here seems to be, "Does the aid granted enhance the student's opportunity for growth in his total edu-

cational endeavor?"²⁰ This question must be answered in behalf of the supreme value of the student's personality, as governmental claims sometimes suggested that he is a national resource. A college student, "in the Christian tradition and in a democratic philosophy is not a resource; he is not a means, a chattel to be exploited," John K. Norton's testimony before a Senate Committee on Education and Labor to the contrary.²¹

For these reasons many of our school leaders closely watch their scholarship grants to see that abnormal amounts are not given for athletics, or for other departmental phases of the total educational system. It is when student aid is received by the student in exchange for some publicity for the college *per se* (or by the Government because he is regarded as a "resource") that Christian leaders begin to question the methods of grant-in-aid of any and all kinds.

The cost of a church-related college education to the student is directly somewhat higher than in state-supported colleges and universities and the only means for offsetting these costs for the student in our schools is some kinds of scholarship grant. Most often they are granted the student out of the endowment revenues which have been given for that purpose. The fluctuation of these revenues puts limits upon the possible number of young people who may be enrolled.

The Christian college bears a responsibility for training future laymen of the church; but it bears a greater responsibility for training those who will be full-time Christian service persons.²² Any given denomination cannot expect the educational institutions of another group to develop its lay leaders and ministers. It is because of this vital function of the Christian college that the church members must be made to understand that the Christian college is a vital part of the total Christian movement.²³ The state-supported and controlled schools do not propose to train professionally competent Protestant ministers.

Student life and enrollment is further complicated by the increasing demands for international and interracial community. Both the church and its college are duty bound to improve the racial and national situation. They must study and act concurrently. If they can act together, they may be mutually helpful.²⁴ The upsurge of requirements of the Negro, for example, in southern areas, for a college education,²⁵ puts upon student life and upon their parents, as well as upon administrative leaders, the insistence of a forward-looking and increasingly Christian solution.²⁶ It may be that the gravest danger to the cause of the church is not the admission of certain students representing minority groups; on the contrary, the gravest danger may lie in a crystallized and adamant maintenance of the prejudiced and segregated *status quo*. The problem can be adequately faced only in the milieu of the local situation;

never apart from conditions in the culture itself.

There are other threats to the enrollment of student life in Christian colleges. They are both quantitative and qualitative problems and as real as the increasing spread of universal military training which is to be discussed briefly under another topic. Of course, I have merely skimmed the surface in citing these problems in order to indicate the complexion of that adversary to student life and enrollment.

Third, there are serious and threatening perils to the administration of church-related colleges. Four of the more serious hazards in this area are: (1) that of institutionalization; (2) that of divorce from the sustaining church; (3) that which endangers scholarship; and, (4) the threat to important policy matters.

"The organization and administration of a Christian college is analogous to that of a Christian family."²⁷ It is a specified pattern of correlated educational behavior which requires something of the Christian community as its criteria of organization. The smaller colleges have developed in many cases the criteria of family-likeness. The interplay between students, faculty, administration, and alumni has been a two-way action, with no extreme army-like urbanity giving orders in a one-way fashion. Much of the work done in the Christian colleges has been voluntary, not suffering the compulsion and protocol of the more formal institution. A kind of solidarity and integration has developed among Christian institutions, largely because of the face-to-face human relations; and this has been regarded as more valuable than the antagonistic and competitive brass-hat tactics in those institutions where the human relations are long and secondary, using the method of written directives with six or sixteen carbon copies. The tendency of Christian educational institutions is to provide for sacred activity; but the tendency of the more institutionalized school is toward more secular activity as the expression grows more efficient, planned and rational. It is sometimes a strength to the church college to have traditions and emotions if they do not indulge in excesses.

Authority is exercised in the Christian college more on the basis of personal influence; in the sectarian urban-type school the exercise of authority often derives from the office. Because of the voluntary character of the church-related community the participants often have blanket rights and responsibilities; the intensely organized institution abides only by limited rights and responsibilities. The symbols of the truly Christian college are sacred—e.g., the alma mater hymn is intensely religious; the secularized college develops a secularization of its symbols.

In the light of such an institutional description it is quite possible to understand that some of our so-called church-related colleges have for-

saken the fellowship and family-like ideal and replaced it with a militant urbanity which not only endangers the Christian college but points to the stigma upon the administration which has been unfaithful to the sense of trust placed in that role. The threat of institutionalization, usually along some monarchical pattern of class authority, strikes at the administration because it is there that college reorganizations evolve. The administrative officers of our colleges have more than a ceremonial role to play, with a limited sense of fate.

I suppose that the first requisite of a Christian teacher is that he should be a Christian. At least, it must be assumed that competence in his own special field does not imply any degree of Christianity. But our Christian college administrators are very much aware that "piety and enthusiasm are no substitute for scholarship."²⁸ The maintenance of scholarship and competence in the educational staff is always a problem to college presidents. Some church members with commendable piety and enthusiasm have sought the office of teacher in these institutions and upon failure to attain such status have gone out to establish small independent colleges or to empty the secretions of their ductless glands in pronouncements of anathema upon existing schools. It is a strange phenomena to see these pious and enthusiastic leaders forming Bible colleges with little more than the English Bible (King James Version) a tourist court or small church, a crusading and vitrolic spirit, and few students. Most of our college presidents face the sobering fact that in this age of intense specilization the college teacher must be competent as well as devoted. There is no very good substitute for Christian competency, and however loud the critics may shout their mean and violent cries, administrative authorities must stand squarely up to the truth.

Important policy-making functions are always before college administrators. They need the endowments of Solomon in order to face the concerns of salary scale, tenure, retirement, public relations, and academic freedom. The emerging demands made upon our administrative leadership are tremendous.²⁹ The opportunities of our administrators to lead toward controls apart from the church often are the result of financial inducements. Some Christian schools have had amazing success in relating the program of education to the needs of the churches, but the pressures and special interests with which the administrative leaders deal constantly forms a daily adversary. College executives who cannot pay their bills have a way of listening attentively to those who can. The church ought never to allow such worthy leaders to be placed in such embarrassing positions.

CONCLUSION

As I see it, these five adversaries of the Christian college gravely endanger the very existence of civilization itself. Any threat to free,

Christian higher education is a threat to the American interpretation of civilization. If any antagonist should overcome the American Christian college, that same antagonist would destroy also the liberty heralded by free enterprise proponents.

Benito Mussolini in his *Autobiography* boasted that the "state watches over the independent schools and promotes a rivalry between independent and state schools which raises the cultural level and the general atmosphere of all schools . . . The state does not see its jurisdiction diminished because of the independent; on the contrary, it extends its watchfulness over all schools."⁴⁵ Fortunately, by the grace of God and the blood of the armies of the free world, the independent schools and church schools are still doing business in Italy; Mussolini is not.

The Protestant churches must be alerted to the presence of those antagonists which would destroy them. Ministers and people alike must become acquainted with the opportunities and advantages which our colleges possess. Here is one area where the churches must pull together. It seems to me that the Commission on Christian Higher Education of the National Council of Churches has no more vital work than implementing a program of defense against those antagonists which are poised to destroy the Christian college.

- 1 **Christian Century**, "Fear for Future of Colleges," 68:259. Feb. 28, 1951.
- 2 M. E. Sadler, "Crucial Issues Confronting Christian Higher Education"; Address at Disciples of Christ state convention, Dallas, Tex., Apr. 26, 1951, p. 1.
- 3 *Ibid.*, pp. 2, 3. Cf. **School and Society**, "Higher Educational History," by W. W. Brickman, contains bibliography; 69:385-90, May 28, 1949, see p. 3.
- 4 *Ibid.*, p. 8.
- 5 **Christian Education**, Vol. xxiv, No. 1. Mar., 1951. Art., "Contemporary Civilization and Christianity in Higher Education," by Nels F. S. Ferre, p. 66.
- 6 *Ibid.*
- 7 *Ibid.*
- 8 *Ibid.*, Art. "Seeking a Spiritual Basis for World Unity," p. 61.
- 9 *Ibid.*, Vol. xxxiv, No. 4, Dec. 1951, Progress Report, pp. 274, 275. Cf. **Vital Speeches**, "Businessman Gets Down to Brass Tacks," by H. Eaton; 17: 280-4. Feb. 15, 1951. Also, **Vital Speeches**, "Church-Related College and the College-Related Church," by C. T. Morgan; 16:603-5, July 15, 1950.
- 10 **Christian Education**, Progress Report, op. cit., pp. 274, 275. Cf. also **Saturday Review of Literature**, "Making of Free, Responsible Citizens," by R. M. Simonson, F. Sweeney, and A. A. Suppan; 32:13-14, Oct. 22, 1949.
- 11 *Ibid.*, Dec. 1951. Art., "In Higher Education Significant Developments."
- 12 *Ibid.*, Mar. 1951, op. cit., Art. "What Makes a College Christian?" by M. Willard Lampe; p. 50.
- 13 *Ibid.*, p. 55.
- 14 **Christian Education**, Progress Report, op. cit., p. 265. Cf. **School and Society**, "Democracy and the Small Liberal-Arts College," by E. V. Pullias; 72:413-15, Dec. 23, 1950.
- 15 Sadler address, op. cit., p. 12.
- 16 John S. Diekhoff, **Democracy's College** (New York: Harper & Bros., 1950), p. 22.
- 17 **Christian Education**, Progress Report, op. cit., p. 275.
- 18 *Ibid.*
- 19 Jessie Bernard, **American Community Behavior** (New York: The Dryden Press, 1949), pp. 297, 299. Cf. **Survey**, "College Students and the Emer-

- gency," 87:82; Feb. 1951. See also *Christian Education*, Progress Report, op. cit., pp. 278, 279.
- 20 *Christian Education*, Progress Report, op. cit., pp. 278, 279.
- 21 Diekhoff, op. cit., pp. 64, 65.
- 22 *Christian Education*, Progress Report, op. cit., pp. 282, 283.
- 23 *Ibid.*
- 24 *Ibid.*, p. 287. Cf. *School and Society*, "Discrimination in Education," by I. L. Kandel; 71:42, Jan. 21, 1950.
- 25 *Christian Science Monitor Magazine*, "College Segregation Dims," by H. Lesene, p. 4, Nov. 4, 1950.
- 26 *Catholic World*, "Southern Collegians Resist Racism," 172:180-5, Dec. 1950.
- 27 *Christian Education*, Progress Report, op. cit., p. 266.
- 28 *Ibid.*, p. 271.
- 29 *School and Society*, "Emerging Demands on Administrative Leadership in Education," by J. K. Norton; 72:433-4, Dec. 30, 1950.
- 45 Sadler address, op. cit., p. 16.

Planning (Vacation) Reading

I have a cynical friend who says that vacation reading is always planned and never accomplished. Perhaps he is right. But even if he is there is considerable value in the planning, in and of itself. If it does not guide the vacation reading which does not take place, it helps to order our reading through the other eight months of the year. Here is a suggestion of types of books to be considered for summer reading. Four main groups of books are mentioned—and for those who do accomplish the reading which they intend to do in the summer, suggestion regarding the number of each group for the summer satchel is given.

The Classics

No matter how good a man's education, he cannot possibly have read all the "classics", nor need he be ashamed of the fact. Thirty years ago, the English magazine *Bookman* interviewed twenty famous authors of the time, asking "What great books have you not read?" The list for every writer save one was extensive and the title which appeared most frequently was Gibbon's *Decline and Fall of the Roman Empire*. The exceptional reader was the late G. K. Chesterton who allowed that one area in which he was deficient was the middle French poets prior to Corneille and Racine!!!

Every man ought to make out a list of the classics he has missed, and then whittle away at the list throughout his life-time. There is even some good fortune in not yet having read many of the classics. Each year the translations are better and better. Why bemoan the fact that you did not read *The Iliad* while you were young. You would have had to plow through Alexander Pope's monotonous heroic couplet. Nowadays *The Iliad* can be read in the flowing prose of V. Rieu, and in an inexpensive paper-back pocket edition.

There are now available exceedingly readable versions of the great plays of Ancient Greece and Rome, of *The Divine Comedy*, *The Canter-*

bury Tales, and of the writings of many of the early Christian Fathers. One or two of these a summer will build up, over the years, a remarkable list of Classics which have been read, and enjoyed. One should not read the classes with an "opportunistic" eye, seeking sermon subjects or quotations from them. They should be read because of their more indirect contribution of great ideas, and for their magnificent style and clarity which inevitably influences the reader's abilities of expression over the years.

Light Reading

There are two classes of lighter reading. One class is the best-sellers. No minister can afford not to read both the novels and non-fiction which large numbers of his parishioners are reading, and by which they are being influenced. This does not mean that the minister must always be reading the very latest thing. He must have read some of the more popular works—*The Caine Mutiny*, a play or two by Tennessee Williams or Arthur Miller, the writings of Kaffka and Koestler. These are the things that men today are reading—and they are reading them because they find answers to questions. If the minister is to be communicating with his people he must be able to talk with them in terms of the ideas which they are thinking about—either to confirm or to correct the influences from the standpoint of Christian faith. Here again, one can wait until the writings come out in paper-back editions, since the lapse between first printing and the cheaper edition is not very great—two or three years.

The second class of light reading is whatever strikes a man's fancy. I trust he some fancy to be struck. I have never found true humility, or humanity, in a man who has no lighter vein that can be titillated. It may be Ogden Nash, or James Thurber, or the undying comedy of *Pickwick* or the earlier Shakespeare. Or perhaps C. S. Forester for good adventure, or Betty MacDonald or Eudora Welty for a feminine slant on life, to give women their due. These are all good companions for summer hours.

Four or five books of this sort belong in the summer satchel.

Substantial Secondary Sources

There is no point in taking along the whole *Encyclopedia Britannica*, though a couple of volumes of it per year for browsing might not be a bad idea. On the other hand, there are certain kinds of encyclopedic works, one of which ought to go along on the summer vacation. Brett's *History of Psychology* would renew a man's grasp of the whole range of psychology. A good substantial history is worthy renewal of the mind. A comprehensive survey of Western Art or Music, McGiffert or Harnack or Seeberg for a theological refresher, a volume of the Interpreter's Bible, the latest book in the Library of Living Philosophers—the sug-

gestions could be numerous. These are not necessarily for reading cover-to-cover, but for dipping into for long stretches.

The Latest Books In One's Special Field of Interest

The fourth category should be the largest in terms of number of books taken along. Nowadays, every man must do a great amount of reading to keep up. This kind of reading is both laborious and rewarding. It is laborious because, in his field of specialization, every man has to read the latest thing whether it proves to be a good book or not. He cannot take the reviewer's word for it. The reviews are written primarily to help you make choices outside your field of special interest. In your own field, you have to write the reviews. Inevitably, some of the books in this category will prove a waste of time. On the other hand, it is within this category that the real excitements will occur. Within it will be found the striking and important new ideas. If a man takes along a dozen of the latest books, and discovers three of them to have been exceedingly worth while, the batting average will have been good. Therein lies the reward.

W. B. Blakemore

The Task of Philosophical Theology Today

George C. Stuart, Minister, The First Christian Church, Bloomington, Ill.

One chief character of western civilization has been a widespread distrust of general notions. The main drive has been toward clarity of expression. There has been a severe repression of the vague feelings of innate ideas in the interest of immediate communication and investigation. Restriction of general notions has become a science and a virtue.

This habitual dealing with ideas of low generality has infected the very concerns whose business is a tolerance for notions of high generality. One illustration of this is the fact that the interests of special sciences have progressively dominated the concerns of philosophy and theology. Not only has the subject matter of these latter concerns been altered by the introduction of scientific data, but the leading ideas which furnish the motives for novel investigations have been changed in structure. The resulting knowledge produced in these fields has been increasingly adapted to scientific procedures. The issue of this discussion will be that the perspectives of restricted ideas of low generality have been dominating the outlook of western civilization for the past three hundred years and that it is the special task of philosophical theology today to recover the effectiveness of notions of high generality in the discourse of educated peoples. Stated from the strictly theological point of view, we must regain the dominance of ultimate concerns over narrow

interest.

I

A general notion is primarily marked by emotional vagueness. A single, isolated idea of wide generality is usually not capable of adequate expression. Notions find their expression in those specialties which merge the qualitative aspects of a 'society' of notions. This is the basic situation of any system of logic. In 'society' whatever is indefinable in any one concept will find its reflection in its neighboring notion.

Whatever partial clarity attaches to innate ideas has the feature of a lightning-stroke of intuitive insight. The whole array of science is but *one* fortunate moment of partial clarity making general notions. The religious insight that God is Father is another. Science seeks to rid itself of the vague feelings of its origin. Religion clings to the mysteries and seeks to transact business with the meaning of shadows. But science is no less obscure as to its ultimate intentions than is religion. It is chiefly scientists who have informed us of this fact.

The emotional aspect of general notions marks the complete relevance of every item in the universe with every other item. Purpose is the transcendence of insight over feeling. The transcendence is momentary, it settles back into obscurity; but like hot lava, it bubbles up again. It is the essence of mystery to reveal itself.

For instance, the emotional aspect of general notions refers to the relevance of 'mental' life with 'physical' life. This aspect also refers to the identity of general notions and innate ideas. The migratory habits of birds illustrate the unity of 'mental' and 'physical' aspects of innate ideas spread throughout nature and experience. The life of a stone also illustrates this fact. 'Vitality' is not limited to conscious experience. Conscious experience is the specialization of a vagrant moment looking upward. The momentary transcendence of insight over feeling escapes the vague, oppressive emotional aspects of existence, but the escape is brief though continual, at intervals. Emotion, not conscious perception, is the meaning of relevance.

We have at this point approached very near to one of the needed shifts in modern thought and mode. The opinion guiding thought for the past three hundred years has been that mankind *arrives* at general notions inductively on the basis of objective evidence. The triumph of the concept itself is an example of the victory of partial discernments over general notions.

In any type of experience, we do not *arrive* at general notions from perception of objective events. We have but to ask ourselves the question, What provides the structure of such an experience?, to realize that the restricted notions available in perceptual experience cannot provide such a structure. General notions are *given*. General notions are one

aspect of the basic structure of experience itself. Given, general notions direct observation and originate new inquiries. The interaction of general notions directing observation and the data of perceptual experience clarifying such vague feelings of importance describes conscious experience. But it is the feelings of importance from which we derive the structure of the entire procedure.

This is to say that epistemology must reject the explanatory basis of knowledge during the past several centuries. Instead of epistemology being based upon the vivid factors in human consciousness, epistemology must found itself upon the proposition that knowledge is produced when we pierce the unknown by our qualitative glimpse of what is important. The urge to take such glimpses is the first step in revelation. This doctrine asserts that the *bias* of knowledge is a primary aspect of knowledge.

Without the doctrine of the *given* there could be no philosophical expression for the theological notion of revelation. That the unknown communicates itself is a primary doctrine of philosophical theology. All other doctrines are to be seen in its light. Traditional Christian theology has sought to make revelation subservient to the notion of reconciliation (Emil Brunner, Karl Barth, and Reinhold Niehbur are modern instances of the tendency expressed by Martin Luther and St. Augustine). However, if reconciliation is made the dominant perspective of theology no adequate doctrine of creation or ultimately of salvation can be produced. Nor can theology produce any responsible cosmology.

It is yet another aim of this essay to show the necessity for a cosmological outlook in theology. It is at this point that philosophy makes its normative contribution. Whenever theology has been reluctant to develop an accountable cosmology it has fallen victim to the cosmological outlook of a particular generation. Origen's use of Plato, Aquinas' dependence upon Aristotle, and Barth's discipleship to Kant's critical philosophy illustrate this practice. It is philosophy's chief task to remind theology of its bonds with nature and experience.

But, we must return to our main theme. Emotion demonstrates the transcendence of insight over emotional vagueness. Aim seeks to direct the emotional obscurity of a general notion into the partial clarity of a novel adventure. Purpose, too, is *given*. Aims are not discovered in nature and experience. Aims press forward and upward, expressing the longing and suffering of all creation. Aim is the first hint of clarity, novelty and freedom in mental life.

Thus, the first features of a general notion are clear. A general notion is the initial, partial clarity of novel aim characterizing insight transcending the vague, oppressive, emotional origins of mental life. Such clarity is brief and unstable at first. General notions flicker, but their momentary flashes of insight reveal everything. They are the lighthouses

of human endeavor.

It is the emotional origin of our fragmentary discernments which gives knowledge its power. Knowledge never escapes from the rest of things. Abstraction is forever anchored in the depths of existence. It is this which assures knowledge its relevancy. Some have called this the 'ontological' principle, but such a term commits us to a misleading tradition in western thought. Since Plato the notion of Being has been overstated. Rather than an appeal to Being, knowledge must appeal to *existence*.

II

What I have been discussing up to now is the relevancy of knowledge to existence. I stated that this relevancy is *given* and is not the theoretical guess of an investigator. A general notion expresses the given relevancy of knowledge to existence. It is from general notions that the structure of 'life' and 'thought' are determined. General notions are also the source of whatever freedom there may be in 'life' and 'thought.' Emotion expresses the power of general notions; aim expresses the freedom of general notions.

It is exactly this relevancy of knowledge to existence in terms of power and freedom which philosophical theology must assert today. Upon this base the dominance of general notions over the limitations of restricted notions may be asserted with confidence. The overcoming of the tyranny of science is only one aspect of this problem. The reign of a catholic outlook over the provincialisms of sect-life is another.

I have now to discuss the return to theological concern which is required not only of theologians who may have lost the art but also of philosophers and scientists. It is one thing to describe the spread of general notions throughout nature and experience and another to explain why one set of notions should dominate another set. Recently, a friend of mine who teaches theology reproached me from the view which I am about to put forward by accusing me of desiring 'a return to dogmatism.' Nothing is farther from my thought. Dogmatism is a false confidence in the clarity, certainty and final efficiency of a narrow group of selected notions coupled with a refusal to discuss freely the limitations of one's partial discernments. I have no interest in any return to such a condition, either on the part of science or religion. Rather, what I shall speak to will be a recall to that habit of Plato to refer ultimate concerns to deity.

The chief relevance which creation has is to God. In philosophical literature this has sometime been called "the efficacy of final causation." Plato examined this truth under the guise of an inquiry into forms. Much of modern science, theology and philosophy has overlooked it entirely. Wherever it has been overlooked, knowledge has lost its contact with existence. The chief result has been that experience has provided the

first principles from which to interpret existence. What is suggested here is that existence provide the first principles from which to interpret experience.

This last statement may sound queer to those who are in the habit of thinking of existence as a degraded form of Being. Rather, the fundamental proposition which must be recovered in learned discussion today is that Existence is prior to Being. This is a recall to the Biblical category of God as pure Existence. "I Am Who I Am" or "I Am What I Am" or "I Will Be What I Will Be," however the reply of God to Moses from the burning bush be translated, refers to the chief understanding of God as pure Existence. Thus, the reference of the verb "to be" is not to Being, as such, but rather to Existence. Existence is all there is.¹

Thus, the chief relevance which creation has is to Existence. Both science and philosophy are ready to admit this *provided* that Existence is described and explained in terms of creation. A cosmological outlook limited to the observable and predictable factors in nature and experience is the goal of both science and philosophy. It is this outlook which has been dominating man's special interests for the past two or three hundred years. The appeal which is now being made is that the chief category for understanding and realization is Existence.

This struggle for position of notions is not unimportant. The emphasis of thought determines its mode. It makes a universe of difference whether a man is explained in terms of an ape or an ape in terms of a man, whether life is realized in terms of death or death in terms of life. For instance, the whole universe of value is at stake. It has been the triumph of physical science in the last one hundred years to exhaust the implications of a valueless universe.

I am not here denouncing the joys of observation, the immediate practical successes of limited notions imposing their perspectives over restricted areas of nature and experience. From the theological outlook cosmological responsibility is sheer necessity. This cosmos is one exemplification of the meaning of existence, but what is deplored is the provincialism implied by the restriction of general notions to narrow interests, plus the implication that only such limited notions can provide the first principles of explanation. Interest even in this entire cosmos is provincial when contrasted with the width of concern exemplified in the existence of God. It is one task of philosophical theology to impose width of concern upon the limitations of special interests.

In order to achieve this imposition, it is necessary to allow those notions of the widest possible generality to dominate the notions of lesser generality. Notions are graded in generality according to their relevance to purpose. This is the essential structure of faith judgments.

¹ This statement is meaningless if "is" refers to Being. Plato's statement that "non-being is a form of being" is the initial evidence of the breakdown of thought in this direction.

The idea that notions are graded in generality according to relevance to data has been the leading idea among the sciences and through them in much modern philosophy and theology. It is the duty of philosophical theology to attack this notion. The idea of generality is saturated through and through with the impression of purposive relevance. The unfolding of a flower, the hatching of an egg, the growth of a seed, these are some exemplifications in nature of purposive relevance. The direction of purposive drift exemplified in the lives of Jesus of Nazareth, Moses and a boy building a birhouse indicate this relevance of generality to purpose in experience. From this point of view faith is *status* with truth. Assent to truth comes later and is much delayed. It is our status with God which is the chief point of faith. Orthodox Christian theology has not reckoned with this as thoroughly as it must.

It is with the status of notions involved in faith judgments that philosophical theology is concerned. The notion of *status* leads to the notion of *regime*, and it is with the regimen of faith judgments over other forms of reflection that philosophical theology must deal. It is at this point that my friend, the theological professor, hastens to accuse me of dogmatisms. He says that I wish merely to substitute a dogmatism of theology for the dogmatism of science.

My answer is that it is the function of theology to allow the width of its concerns to transform and stabilize the limited purposes of narrow interests. Faith judgments are less clear than reason would require, but in the main they are more stable as regards the rest of things. It is the stable element in faith which assures purpose its persistence. Reason enlightens purpose, as Alfred North Whitehead says, that is, focuses the insights of faith; but the purposive element in faith assures reasons its goals. Without these goals, reason has no primary function. The purposive element in reason is always an afterthought.

The background for this discussio lies in the fact that faith is the form inherent in the emergence of purpose from emotional life. Pure emotion is pure relevance. This is the first definition of death. Sheer conformity to the rest of things in abstraction from the forms of transcendence is pure emotion, pure relevance, sheer death. Death is not the absence of life, as such; it is life without form. This is the abyss of which Paul Tillich speaks from another point of view.

Faith is the first form of life; it is the first form by which insight emerges from feeling. Faith judgments are always prior to the judgments of reason and determine their goals. Of course, faith is heavy with emotional relevance, but it does escape into novel adventure. The first religious insights and rituals, for instance, are usually associated with food, sex and death. Sociologists who first noticed this association as-

sumed that religion was an afterthought of the group trying to assure sources of food, sexual fertility and continuance of life after death. Such an assumption is another example of the dominance of narrow notions for limited purposes dominating notions of wider concern in our day. We have but to realize that there is nothing in sex as such, food as such, and death as such, to assure man's thought and activity taking a *religious* turn—no cat's does; no dog's does—to note that the religious interpretation which savages put on sex, food and death is a novel emergence from the emotional conformity of feeding, sexual activity and dying not found with equal definiteness throughout nature and experience. The emergence of religion in man's experience is one exemplification of the rise of general notions transcending emotional relevance. It must also be remembered that religious faith is only one form of this faith structure.

What I am demonstrating now is the capacity of notions which have been narrowed by custom to recover the generality which belongs to them by nature. The idea of faith has been narrowed by custom to a kind of half-hearted assent that something may be true. Rather, faith is the structure of the status of created 'things' in existence, in God. In this extension of the notion of faith, the notion of existence has also recovered some of its original nature. Existence is no longer limited to Being; it is the term which expresses again the creativeness of God and His creation. Existence is fellowship. This is a return to the Biblical insight that "God is love."

Faith assures the created one its relevance to God, to the rest of things and to itself. It is not something which we originate and by which we may save ourselves, as some sects believe. When we return to true existence, to the true creative God who redeems, we become more real. Then for the first time, we come to know ourselves. Faith also expresses our particularity. In faith we can transcend God just as He transcends us. This is the meaning of freedom; it is also the source of evil. Christian faith maintains that God shared the loneliness of His creatures, even the loneliness of death. In the Son, God transcended Himself for our sakes. It is into this redeeming activity which true love enters. This is the meaning of the Church.

Philosophical theology is a function of the Church. All discussion should have as its aim the restoration to fellowship. In our day we must recover the dominance of ultimate concerns over immediate interests, recover the real as the topic for human knowledge and reassert the dominance of faith and love over the occasions which break fellowship with God and man.

At The Communion Table

C. F. McElroy, Springfield, Illinois

Last summer I visited Palestine. On August 29, 1955, I stood in the Upper Room in Jerusalem where Jesus ate the Passover with His disciples and instituted the sacrament which we observe in this Communion service.

The upper room is in a building known as the Cenacle, near the Jaffa Gate, about the middle of the western wall of the old city, adjoining the Tomb of David, but actually outside the present wall. The upper room is reached by stone steps on the outside of the building. Here Leonardo da Vinci spent several weeks studying it to get the setting, the background and the mood for his immortal picture, "The Last Supper," which he painted on the wall of a refectory in Milan, Italy, and which I have seen.

The upper room is about 42 by 27 feet. It is not in the same condition as when Jesus and His disciples ate there. In the fourteenth century someone divided it into two naves by two Corinthian columns supporting Gothic arches, and it is lighted by three Gothic windows. These are pleasing in themselves, but of course take away something of the realism. However, no one could look upon that upper room without emotion—without being influenced by the significance of what took place there.

Here Jesus had washed the feet of His disciples; here He assured them that He would prepare a place for them among the many mansions in His Father's House; here He foretold His betrayal; here He gave to His disciples the bread and the wine to symbolize His body soon to be broken and His blood which soon would be shed for them; and here He said: "Do this in remembrance of Me." Let us pray.

PRAYER

Our Father in Heaven, may these visible reminders of our Savior's suffering and death be deeply impressed on our consciousness, and make us feel more strongly the importance of proving ourselves worthy to partake of these emblems of His love. We ask in His Name. Amen.

Book Notes

Hampton Adams *Vocabulary of Faith*, St. Louis: The Bethany Press, 1956. 122 pp. \$2.50

Dr. Hampton Adams has at last succeeded in doing what several authors recently have tried but not quite accomplished. He has written a simple introduction to Christian doctrine which actually can be put into the hands of intelligent laymen with the expectation that they will be able to understand it and learn from it. Dr. Adams' success is the more strik-

ing because he frankly states at the outset that the language of religious faith cannot be reduced to the language of the street. In other words, he does not try to teach Christianity by translating it into everyday language. He teaches Christianity in its own terms but with such clarity that it is easily learned. This does not mean that he simplifies the message. On the contrary, by the skill of his pen he makes the complex easy to comprehend. He does not reach the reader by stepping down to his level. He makes it possible for the reader to step himself up to new levels of intelligent understanding of the faith.

This book should enjoy a sale far beyond the borders of our own brotherhood. It should receive extensive use amongst us. Its twelve chapters would provide a magnificent series of lessons for young adult and adult church school classes. It is peculiarly fitted for building up the faithful—for what our ancestors would have called edification. That is, it is primarily a book for strengthening an already existing faith, rather than for capturing those who do not yet believe. The book is pastoral rather than evangelistic, systematic rather than apologetic. If a minister has won to the church some men and women whom he wishes to give further nurture, this book is well night ideal.

As to theological standpoint, the book is neither liberal nor conservative nor orthodox. If I were to choose a single word to characterize it, I would call it "ecumenical." It is not "Campbellite" in its pre-occupations. On the contrary, Dr. Adams' mind has obviously been enriched by reading theologies of every "school," but is subservient to none. The man who writes is obviously a pastor writing for people, a shepherd seeking to speak to his flock—and using many an experience out of rich years in the pastorate to illustrate or amplify the Christian message. It is the ecumenical character of the writing which insures a wide response for this useful "Vocabulary." The literary device used by Dr. Adams is the "word-study," but he has transmuted a technical device which usually results in a "dry-as-dust" compendium into a lively little systematic treatise.

The chapters deal with such topics as Revelation, Christ, God, Redemption, the Kingdom, Grace, the Holy Spirit, etc. There is only one serious omission, namely a chapter on the Church. Dr. Adams must have considered such a chapter—and must have had interesting reasons for omitting it. A grand doctrine of the church is implicit on the pages of the book, and much would have been added if it had been made explicit.

Needless to say, one could argue with particular points of Dr. Adams' teaching, indeed with the very perspective from which he writes theologically. But such argument would, at this point, be fatuous. The important thing is that a Disciple of Christ has written a significant theological treatise. It is not a great theological statement; it takes more

than 188 pages for that. It is perhaps more in the nature of an extended "credo," than a tightly reasoned defense of the faith. The important thing is that a Disciple has not hesitated to be theologically articulate. We need several more statements of a similar kind. One or two useful theological studies (one must not forget H. E. Short's useful little "Doctrine and Thought of Disciples of Christ" or Robinson's "Biblical Doctrine of the Church") do not constitute a theological renaissance. That will not have come about until we have created a wide and high level of theological discussion amongst our people. But Dr. Adams' book will inevitably inspire others to write similarly, and a people which has been relatively inarticulate theologically speaking will rapidly discover the kind of voice it needs in order to enter into the kind of debate which is shaping Christian thought and life today.

W. B. B.

F. E. Davison. *Thought the Rear-View Mirror*, St. Louis: The Bethany Press, 1955. 160 pp.

A series of reflection make up the latest book, *Through the Rear-View Mirror*, of a *Scroll* "columnist" and contributor, Frank Elon Davison, better known as "Davy."

In its pages is a "sort-of" autobiography told by incidents: "My First Yelp," "My First Church," "My First Fifteen Year Pastorate," etc.

At first appraisal a reader thinks it presumptuous for any author to assume that the reading public is interested in such "firsts" in the life of any man, even F. E. Davison.

But the reader soon loses track of the autobiographical aspect of the book and of the author himself.

Reflected here is not F. E. Davison but an era of American life—from rubber-tired buggies and open touring cars to the first Eisenhower administration. The era is described not in humorous stories. Rather an overtone of quiet joy is in the people, places and events which come alive to describe the era.

As for the people, strangely enough, the first person is not Davy. Once it is an Indiana school-teacher, an Indiana elder, a Chicago invalid, or Doyle Mullen, or Mile Smith, or Melvyn Thompson, or H. L. Willett, or E. S. Ames.

The places: churches, Butler, Chicago, Austin Blvd., the hospital, the ball game, St. Mary's lake, the paved road.

The events: births, sermons, the International Convention Communion Services, accidents, the Klu Klux Klan, "Green Pastures," vacation, school.

Reflected here is the routine, the joy, the simple sacrament of a very human Christian ministry. Ministers who read and reflect will feel its story is theirs and they will be both proud and glad.

B. F. Burns

A Church Letter

The following letter was unanimously approved by the Board of Elders of East Columbus (Ohio) Church of Christ on March 8, 1956, and is reprinted in the *Scroll* with their permission.

TO WHOM IT MAY CONCERN

Recently Dr. "Bro. Joe" Belcastro, minister of the East Columbus Church of Christ of Columbus, Ohio, has been criticized by certain ministers of the brotherhood of the independent persuasion of this City through their weekly papers, which cast a shadow upon him and our congregation. One minister even went so far as extending an invitation to the members of the East Columbus Church of Christ to come to his church where the Word of God is preached and not the word of Man. The Church and the Board of Elders know of this situation.

Be it known that both the Church Board and the Board of Elders have voted unanimously in approving the ministry of their minister, especially upon the subject of the New Testament Baptism which he preaches clearly and boldly upon the basis of his extensive study of the New Testament and Church History which has resulted in a manuscript form, namely, "The Biblical Basis for Open Membership." Dr. "Bro. Joe" Belcastro is characterized as one who preaches the Word of God with clarity, conviction, power, and boldness. His presentation of baptism as within the Church, rather than as a means of salvation, or an initiatory rite into the Church, or both, which he believes is more related to ancient Mystery Religions and Romanism than to the New Testament, has the unanimous approval of the Board of Elders ever believing that it represents the New Testament doctrine of baptism. We believe that according to the spirit of the Restoration Movement and the obligation of the Word of God (II Timothy 4:2), he is under divine obligation and brotherhood obligation to preach the New Testament doctrine of baptism, even though it may be a radical departure from some groups within the Restoration Movement. We stand behind his freedom to preach the Word of God. We are free in the Word through Christ as Savior and Lord.

The Board of Elders desire to let all the Churches of Christ know certain facts concerning the East Columbus Church of Christ: it seeks to pattern its life after the New Testament without hesitation, but always in humility, love and respect for others; it seeks to stand within the spirit of the Restoration Movement pointing everyone to the New Testament as the true basis for beliefs, life and unity; it seeks to be a free Church in Christ (Galatians 5:1) recognizing some values in theological creeds (written and unwritten) and in various groups within the Restor-

ation Movement, but not bound by them, but by the Word of God; it seeks cooperate and fellowship with all groups within the Restoration Movement as far as the doors are open recognizing them as Christians, even though some are contentious (Philippians 1:15-18); it seeks to follow the Word of God as it unfolds itself even though it may be a departure from some of the crystallized beliefs within the Restoration Movement ever believing that infallibility has not fallen upon any leader or group of people; it seeks to work within and not outside of Christendom ever recognizing that those "in Christ" are Christians regardless of church affiliations ever believing and knowing from the Word of God that no congregation or church board has any Biblical authority to bar a fellow-Christian but it is under obligation to instruct him more fully in the Word of God; it seeks to practice the New Testament Baptism as immersion which reveals itself not as a means of salvation or an initiatory rite into the Church or both, but as within the Church as the Lord's Supper (I Corinthians 10:1-110) belonging only to believers (Acts 16:31-33), to disciples (Matthew 28:18, 19), to the forgiven (Acts 2:38), to the ones committed to the One Faith (Ephesians 4:5) having called upon the Lord (Acts 22:16) possessing and expressing a Christ-centered eschatological hope (I Corinthians 15:29-32; Romans 6:2-4) through a risen life in the Risen Atoning Christ (Colossians 2:11, 12; Romans 6:2-4) as Absolute Lord (Galatians 3:27) with a good conscience and committed Christ-centered life (I Peter 3:21); it seeks to be a New Testament Church without outside pressure, except the pressure of the Word of God by the Holy Spirit.

We call upon all Churches of Christ and Christian leaders to respect our freedom in the Word of God through Christ, especially the freedom of our minister to preach the Word of God, to include us in the universal fellowship of the Divine Church in love and helpfulness, and to share with us the great joy and holy crusade in restoring the New Testament Faith in all its purity and power. We have not departed from the Faith, but we believe and preach boldly within the Faith, allowing freedom to all Christians, but recognizing no Lord, but only Jesus Christ.

Pray for us as we pray for everyone.

Yours in Christ

(Signed) Brother Jack Dughman, Chairman of Elders

(Signed) Brother Ray Rose, Secretary of the Elders.

Notes On Our Contributors

This issue of the *Scroll* contains three major papers. Our readers will warmly welcome the return of Dr. H. N. Sherwood to these pages. His discussion of the development of Hebrew prayer is a classic essay in the theory that differences in man's idea of God makes differences in his practical conduct. The outline of his presentation provides a good sketch of the major emphases of great prayer.

The article by Dr. Noel Kieth of Texas Christian University is printed only in part. Of five major points, there is room to print the discussion of three only. The sections chosen are those which deal primarily with the meaning of "Christian" as applied to education and educational institutions.

The Rev. George Stuart of Bloomington, Illinois belongs to that group of Disciples who are seeking a way out from the religious dogmatism of a former time without falling into an equally dogmatic "scientism." In this paper, Mr. Stuart argues that both religion and science are ultimately dependent upon "insights" into great general propositions, insights which flash upon the mind of man in the midst of existence rather than being laboriously inducted out of day to day experience. Mr. Stuart's article is not easy reading, but it is insightful, and represents a point of view which must be taken into account.

The day after Dr. H. N. Sherwood's manuscript was sent off for typesetting, word of his death was received. Dr. Sherwood was liberal and courageous. Nearly twenty years ago he placed his career in jeopardy in order to stand up for his Brotherhood. Dr. Sherwood was baptized a Disciple. When he became president of the college of another denomination, his baptism was called in question. Dr. Sherwood refused to do anything which would imply that a baptism performed by Disciples was invalid. His most notable services to the Brotherhood were performed in relation to Transylvania College and the Board of Higher Education. During World War II, while President Raymond McLain was absent on government service, Dr. Sherwood acted in his stead. Thereafter he was chief executive of the Board of Higher Education during the period when it developed a Long Range plan which resulted in the expansion of the Board in 1950. On his retirement from the Board at that time, Dr. Sherwood was named President-emeritus.

THE SCROLL

The Journal of the Campbell Institute

THE LADY I LOVE

D. M. Bryan

THE MEANING OF WORSHIP

W. B. Blakemore

SCIENCE AND RELIGION

A Sermon Series

P. Hunter Beckelhymer

THE SCROLL, the Bulletin of the Campbell Institute, published quarterly in July, October, January, and April.

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The Campbell Institute At Des Moines

The Campbell Institute will meet in "midnight session" during the Des Moines Assembly of the International Convention. Two sessions will be held in parlors of the Convention Hall itself beginning at the close of the convention evening sessions. On Monday evening, October 1, the speaker will be Dr. J. C. Brauer, Dean of the Federated Theological Faculty of the University of Chicago. Announcement of the Tuesday evening program will be made later.

The next issue of the SCROLL will carry a biographical article about Dr. W. E. Garrison, and we can assure all his friends that they will read it with great delight.

This issue of the SCROLL carries an address by David M. Bryan, minister-elect of University Church of Disciples of Christ, Chicago, Illinois. Mr. Bryan will begin his new ministry in Mid-September. He is a graduate of the Disciples Divinity House (B. D., 1946) and has previously given important ministries at Jackson Blvd. Christian Church, Chicago, and at First Christian Church, Sedalia, Missouri.

The Lady I Love^{*}

David M. Bryan, Sedalia, Missouri

The New Testament is rich in striking metaphorical descriptions of the church. She is the bride of the lamb, or a colony of heaven, or the body of Christ, or the household of the saints. But the most romantic metaphor was that used by the fourth evangelist. He addresses the church to which he writes his second letter thusly: "The elder to the Elect Lady and her children, whom I love . . ." It is the power in our lives of this Elect Lady that has drawn us together here this evening. The State Convention was organized because it was felt that it would serve her and her interest here in the state of Missouri. This evening I want to talk to you about her.

As a people, it seems to me that the Disciples of Christ have never had more than a very superficial understanding of the Elect Lady. We have been more interested in the pattern of her garb than we have in her. Historically, we have studied diligently to discover the New Testament dress worn by the Elect Lady. So the church has often come to stand for nothing more than a group of people who baptize by immersion, who have communion each Sunday, who accept the New Testament, whether they read it or not, and who practice congregational independency. It does not occur to us often enough that we might have all of this and yet the Elect Lady might not be present in power and beauty and glory.

Now, I am personally grateful for the great traditions of the Disciples of Christ Church. I find in the communion of the Lord's Supper an important means of grace which men need more often than many groups offer it. I see no reason for the church to abandon the New Testament's more symbolical and dramatic method of baptism by immersion. I believe in our congregational form of church government and in admission to the church on simple confession of faith and baptism.

But just as it is true that clothes do not make the man, so it is also true that the Lady I love is something more than, and very much different from, the garb in which she may clothe herself. If we are to meet the challenges and the opportunities of the church today whether on the level of its great world missionary enterprise, or on the level of our organized work in the state of Missouri, or on the level of the local congregation carrying on its witness and work, we must have a deeper understanding of the nature of the Elect Lady. This evening, hoping to contribute just a little toward that end, I am going to say four things about this "Elect Lady . . . whom I love in the truth."

^{*}Presidential address delivered at Missouri State Convention of Disciples of Christ, Jefferson City, Missouri, April 10, 1956.

I. SHE IS AN "ELECT" LADY

When John called her an "Elect Lady", he was calling attention to an infinitely important truth about the nature of the church. She was established by divine initiative. She is the fruit of God's purposeful work in history. It is as true of the history of the church as it is in the history of the world that "in the beginning God . . ."

The very name "church" is in itself a great claim concerning the electing grace of God. Church is a translation of the Greek work "ekklesia" which originally meant "called out," referring to an assembly of people. The church is a fellowship of people "called out" or set apart by divine initiative. That is the claim the very word makes for her.

Our use of the word goes back to the Septaugint translation of the Old Testament where it came to refer, not to the assembly, but to the people themselves as the people of God. When Israel ceased to be a political reality, "ekklesia" came to refer to Israel as the faithful, trusting, worshiping people of God. This was the church, or the "ekklesia" of the Old Testament—the remnant of the faithful who were called by God for His own purposes in the world and who responded to His call with humble obedience and trusting faith.

When the New Testament Christians used the term "church" they were making the great claim that they were the true Israel chosen by God's electing grace (that is by His initiative) to become the vessel of His own redemptive love in the world. "I chose you, you did not choose me" is the awe inspiring conviction woven through both Testaments. The New Testament Church was not essentially an institution at all. It was a people, God's people who loved, trusted, and worshiped him. The church is the fellowship of those who have been called out of the world through the power of Christ. She is the community of those who are set apart by Jesus Christ, who has claimed their loyalty, redirected their lives, and given to them the age to come.

I am afraid the people of the church have to a great extent lost their sense of being a peculiar people, by God's grace set apart in the world as the "ark of salvation." And when men lose the sense of mystery and awe with which the New Testament contemplates God's action in establishing the church, they begin to defend her in the same trite terms that they may defend the Masonic Lodge or the Rotary International. Indeed, one often hears men of the church talking as though the Elect Lady were little more than a group of people banded together to do good, or a therapy center for the anxious, or dispensary of peace of mind, or a Sunday morning club where you can meet nice people and hear interesting speeches—sometimes.

The church of our day needs to regain the great New Testament awareness of its own divine distinctiveness in the world. When we see

the church for what she is, then we will look at her as Paul did, with wide-eyed wonderment. Our gratitude also will be overwhelming and our praises will exhaust the language. I want never to forget the Lady I love is vastly different from all others which may seem to resemble her. For she alone was created by God and elected for His purposes in the world.

II. SHE IS THE CONTINUING INCARNATION

I want to say also that the Lady I love is the continuing incarnation. In the life of Jesus Christ, God came into the world in a new and special sense. He was the incarnation of God. As John states it: "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word became flesh and dwelt among us, full of grace and truth; we beheld His glory, glory as of the only son from the father." In Him God thrust Himself boldly into history.

The greatest conviction of the New Testament Church was that God in Christ did not withdraw from the world with the Crucifixion. Liars and cowards were transformed by the conviction that the risen glorified Christ continued to live in fellowship with His people. In this Elect Lady I love, Christ continues to live in the world, manifesting God to the world, and claiming the world for fellowship with God. Here in the church the risen Christ continues to dwell and work. He is her motivating life. Here His reconciling word is heard, and here He unites people in faith and love and service. Here through Him they have fellowship with God and become partakers of the New Life in Christ.

Perhaps the idea is set forth most clearly and beautifully in Paul's great metaphor of the body of Christ. To the church at Corinth he wrote, "Now you are the body of Christ and individually members of it."

Here is the grandest claim that was ever made for the church. It is the body of Christ. Could anything more noble or exalting ever be said of the struggling, half-hearted and often trivial little group that we call the church—that it is the body of Christ, the incarnation of God. Yet that is exactly the claim the New Testament makes for it again and again. Of all the churches established by Paul none were more quarrelsome or sinful than the church at Corinth; yet it was in his letter to them that Paul makes the grandest claim ever made for any fellowship, "You are the body of Christ."

The church is not an organization, but an organism. It is a living organic unity. It is the body of Christ and like any body it has different members with different functions but it has a common life. To be sure the New Testament never equates Christ with the church. The church is His body and He dwells in it, but He is the head of the body, directing it and He is its life-giving spirit. Like any body the church has many members but one spirit.

Here, for example, is my own body. You look up here and you see me and you say, "There is David Bryan." You see the many members of my body but you see them organized and unified into an organic unity with a single life called David Bryan. But the most important reality about me cannot be seen. That is the vitalizing, guiding, motivating, directing spark that is called life. That is the power which organizes these various members of my body and harmonizes them and directs them so that I have a unified well-functioning body that is called health. Now that spark of life, that principle of unity, is what I know to be the real me. Some evening you will read in the obituary column that David Bryan has died. In that minute this body will still outwardly possess everything that you now see: eyes, ears, nose, legs and various members of the body—everything about David Bryan will still be present except one thing—that is David Bryan.

So it is that the church is the body of Christ, the continuing incarnation of God. Its members are a part of a living dynamic unity. The directing, vitalizing, harmonizing power of the church is that of Jesus Christ. As Christians we have been drawn into a fellowship in which Christ lives, through which He works, and by which He is manifested to the world. Ours is quite literally "a life in Christ."

This truth about the Lady I love has some very practical implications. Every few days I have people ask me, "Can't you be just as good a Christian outside the church as you are in it?" That question would never have occurred to New Testament writers, for Christ dwells in the church and salvation is in union with Christ. Paul would have found such a question inherently contradictory. Can you be a father without having a son or a daughter? Can you be a husband or a wife without some of the relationships of marriage? Can there be a hand without its belonging to a body and in some sense dependent upon it and obedient to it?

Perhaps some would insist that there could be a hand cut off from the body. I cut this hand of mine off and cast it aside, it is still a hand. Note however, that it could be produced in the first place only by its union with the body, drawing upon the body's principles of life and creation. And secondly, when it is cut off from the body, it can never be anything but an embalmed, useless, sorry speciman of a hand—one that is already full of death and without hope of anything but eternal corruption. My members have an individuality of their own, but they came into being through their vital union with the body and cut off from it they are damned to uselessness and death.

Yes, I suppose there could be a hand that is amputated from the body, the source of its life. But immediately the process of death and putrefaction begins. And if one could conceive of a Christian cut off from the body of Christ, the fellowship of the church in which the Spirit of Christ

lives and works, he would certainly also be that kind of a Christian.

Let the church then proclaim with conviction the truth of the continuing incarnation. Is there anything that makes the sins of the world seem so ugly as the realization that they are spear thrusts and lacerations upon the body of Christ? Is there anything that makes the bickerings and the broken fellowships of the church so hateful as the knowledge that they are injuries which bring suffering to Christ himself? And is there anything that can give the church courage and joy like knowing that she is the dwelling place of Christ, who gives her life and who will bring her to victorious fulfillment? And is there anything that can give the church a greater evangelistic passion and commitment to its own Great Commission than the realization that there is no more hope for men outside the living fellowship of the church, outside of union with the body of Christ and its several members, than there is for this hand of mine should it be suddenly amputated and cast into the gutter?

Yes, this Elect Lady that I love is the continuing incarnation of God in the world. She alone has the power to speak the living redeeming Word. She is the body of the glorified Christ. That is one reason I love her so much.

III. SHE IS A HOLY COMMUNITY

A third thing that I would tell you about the Lady I love is that she is in truth a Holy Community. The church has an institution, but she is not an institution. She is a great fellowship infused with the spirit of God. She is a Holy Community.

Too often the New Testament idea of fellowship in the church gets replaced by the non-Christian idea of membership in the church. Membership usually refers to the record books of the church. Having your name on the rolls of the church is often vastly different from active participation in the life of the church where men are worshiping and working and witnessing together in that spirit of harmony and peace that is given by Christ. As far as we can discern, the New Testament Church never kept a membership record book. Participation in the life of the fellowship was what constituted membership in the church. The church is manifested in the world not by its card files, but as a community of men set apart and directed by the spirit of Christ.

I shall never forget going to see a woman who had just moved into our community. Of course, I expressed the hope that I would soon see her in church. At that suggestion she fairly exploded. "At church! Why I do not go to church any more. I was saved twenty years ago." She had been saved twenty years ago and had not been to church again. I wanted to tell her that if she had been reborn twenty years ago it must certainly have been a stillbirth. She was probably a good woman, and may have read her Bible and said grace before every meal, but paraphrasing Jesus,

thieves, murderers, and harlots, will enter the Kingdom ahead of her kind. But still the fact that her name was recorded in some church office gave her the smug assurance that a special harp had been reserved for her in the age to come.

We remember that Jesus promised, "Lo! I am with you always," but we often forget that He was talking to a group, to the church, not to lone individuals. He made the importance of the blessed fellowship even more clear when He said, "Where two or three are gathered together in my name there am I." And we might also add that there is also the church! It is when God's people are together and the living Lord is present in power that you have in truth the Holy Community.

The early chapters of Acts give us some very vivid snapshots of the blessed fellowship of the early church. I would especially refer them to those who are most zealous to restore that church. Listen!

"They devoted themselves to instruction given by the apostles and to fellowship, breaking bread and praying together . . . the believers all kept together; they shared all they had with one another; they would sell their possessions and goods and distribute the proceeds to all, as one might be in need. Day after day they resorted with one another to the temple and broke bread together in their homes. They ate with glad and simple hearts, praising God . . ."

Here was the Koinonia, the church, the Holy Community with its double thrusts: *upward* in communion with God and *outward* in intimate fellowship with each other. I suppose that if either congregational independency or baptism by immersion required as great an inner transformation as this kind of fellowship does, there would be many among the Restorationists who would swear that neither were scriptural.

In writing about that fellowship of the early church the apostle Paul said: "Here what matters is not Greek or Jew, circumcized or uncircumcized, barbarian, Scythian, slave or free man, but Christ is everything." It is no wonder then, is it, that such a radiant, intimate, creative fellowship as theirs should have rapidly spread throughout the length and the breadth of the Roman Empire? The pagans of the Empire marveled at the strange behavior of the early Christian groups. This comment they made about them has come down to us through history: "See how the Christians love one another!"

Is it any wonder that Paul struck his hardest and most persistent blows at those sins like pride, and jealousy, and strife which threatened the unity and the harmony of the fellowship? Broken fellowship is a mangled church. It is an affront to the Holy Spirit whose gifts to the church are those of faith, peace, hope, and love. It is the Christ recrucified! I feel sure that the devil does not rejoice nearly so much in adultery within

the church as he does in the creation of a proud and jealous spirit or a vindictive tongue. It is the latter that is his most effective instrument in stirring up dissension within the church, destroying its peace and breaking its fellowship. The Lord of the church could forgive and recreate Mary of Magdala but He could only pronounce His woes upon those exemplary moral leaders in Israel called the Pharisees.

The church is, of course, more than a local fellowship. She is the Holy Community of all those everywhere for whom Christ is the Lord of life. Whether you speak of the world church or the church that is in Corinth, or the church that is in thy house, if the church is to be the church then it must still be true, "Here what matters is not Greek or Jew, circumcized or uncircumcized, barbarian, Scythian, slave or free man, but Christ is everything." The Holy Community that is circumscribed and limited by barriers of nationality, class, or color, is still only a fragmented church. It is rebuked by Jesus' prayer for the unity of his people and it is warned by John's simple test of Life: "For we know we have passed from death unto life, because we love the brethren."

Those whom the father has called to be sons of God and co-heirs with Jesus Christ, are the people of God bound together in the Holy Community of love called the church. This is the Elect Lady I love. You cannot break fellowship with her, with that blessed community of those who love Him, worship Him, and serve Him, without breaking with Christ, the head of the church. The Lady I love is a community because she is a fellowship of people. She is a Holy Community because within her the living Lord is present in the world carrying on His work of redemption. And that brings me to the fourth and last thing I want to say about her.

IV. SHE IS A REDEEMER

The Lady I love was set in the world to proclaim the saving Word and to redeem it. The church not only manifests Christ to the world, but in the church the living Christ continues to carry on His original redemptive mission to the world. Through the church He continues the ministry of reconciliation He began in the flesh.

Jesus called out a community of men and He bound them to himself with bonds of faith and hope and love. He assured them that it was the Father's good pleasure to give them the kingdom and He often spoke of the blessedness that belonged to those of this new Israel of God's faithful and redeemed people. But He never let them forget that they were called for a purpose, to be the vessels of salvation to a lost world. It is through the church that God proposes to achieve that ultimate goal of history wherein, "Every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father."

In the New Testament one finds the church's work in the redemption

of the world described by several very interesting metaphors. For example, one day Jesus was talking to the church, to his disciples, to that small community of men who believed in Him and loved Him and whom God had called to be the ark of the saving Word in the world. And He said to them, "You are the salt of the earth." We are not warranted in interpreting that statement of Jesus in an individualistic manner. He was talking to a small intimate fellowship of men who had been called out for a special mission to the world. This was the group of men through whom He would continue His redemptive work in the world, even beyond Calvary. And He said to them, "You are the salt of the earth."

Salt has several qualities which Jesus must surely have had in mind. First, it is a preservative with the power to stop decay. When I was a boy at home it was about all we used to keep our meat from spoiling. Likewise, the church is in the world to stop the drift toward decay and corruption. No one understood better than the early church that it was called to minister in a world that had already begun to rot at its very core. Society was in an advanced state of decay. But in His infinite mercy, God thrust the church into the world like salt to counteract the forces that lead to decay and corruption.

I think Jesus also had in mind the fact that just a little pinch of salt can give flavor to food and accentuate whatever goodness and savor there is in it. Like salt the church is in the world to permeate the whole fiber of its life and to give it a different flavor and quality. If I may press a metaphor farther, its mission is to make the world palatable to God.

A Japanese Buddhist friend of mine once commented to me that the main difference he could see between our two religions was this: "Buddhists do not try to change the world. They just want to live happily in it. But you Christians are never content with the world as it is and you are always trying to change things."

A Buddhist could hardly have been expected to describe the church's ministry to the world more adequately. It is called of God to enter into the life of the world and to change it. It is called to affect the transformation of darkness into light, hatred to love, prejudice to brotherhood, sin to righteousness, pride to humility, oppression to justice. Through the church the reconciling ministry continues. Through her Christ continues in the world, not to condemn the world but that through Him the world might be saved. The church is the salt of the earth.

According to Moffet's translation of the Philippian letter, Paul makes this great declaration about the calling of the church: "But we are a colony of heaven!" Here is a graphic description of the church's mission to the world. She is a bit of heaven transplanted here to claim the world for her sovereign. Her mission is to win society away from its lesser

loyalties and to make all people members of the Koinonia, the Holy Community, where Christ is Lord of life. The Lady I love is in the world heaven-sent for that purpose.

What Christian who has been a part of the fellowship for long has not been thrilled again and again by the power to remake life that is in the church. Again and again we have seen her take men to herself and then break the bonds of a great evil that was destroying them. We have seen her power to pick up men lost on the road of life and face them in the opposite direction. We have seen her power to make honest men out of liars, sober men out of drunkards. The miracle of the transformed life is the miracle wrought by the Lady I love.

I remember reading somewhere the story of a drunken miner who spent the family income to satisfy his thirst for beer. Then his life was touched by the redemptive ministry of the church and he was drawn into her fellowship where the old man died and by the grace of God in Jesus Christ a new man was born.

Like so many such people the miner became an enthusiastic witness for the power that had created in him a new heart and a new mind. He witnessed for it in spite of the mockery and the unbelief of his fellow workers. One day at noon as a group of them sat eating lunch one of the miners taunted him with: "John, you don't really believe that Christ of yours could perform miracles? If he could really turn water into wine, then why don't you have Him change this can of water into wine for us?"

Then with profound insight John replied: "I don't know much about the water and wine story but I know a greater miracle than that that He did perform. I know that when Christ came to our house that He changed beer into furniture for the home and into food and clothing for my children and that is enough of a miracle for me."

As the Japanese Buddhist said to me, the church is always trying to change people. That is her calling. It is the fulfillment of her Great Commission. She is the leaven thrust by the mercy of God into the lump of this world with a mysterious power to increase and recreate herself until the whole lump is leavened. She is the salt of the earth, given by the grace of God to stop decay and insinuate a new flavor in all life. She is a colony of heaven, God's fifth column at work claiming all life for her Lord.

When the people of the church talk about evangelism or about missions, or about Christian social action, let them not forget that they are talking about the very reason the Lady I love is in this world.

I have spoken this evening of the glory and the power of the church. The church as we know her is a strange mixture of mud and gold, of weakness and of power, of time and eternity, of earth and heaven. For

two thousand years the church has made the most exalted and extravagant claims for herself and for just as long others have often looked and found her a weak struggling fellowship, often corrupt, frequently petty and bigoted, peopled by those whose lives are stained by the familiar sins around her. She comes proclaiming the transforming power of Christ, but the lives of her people often show little evidence of having been transformed. She lives in the world as the blessed fellowship called and established by God, but just as frequently her fellowship is fragmented and little blessedness is evidenced in it.

However, the church does not live under any illusions concerning its present perfection. The church cannot move through history without picking up its imperfections any more than a great river can move across a continent without being stained by the soil through which it flows. We come to her from the world and she receives us into her fellowship just as we are: stained hands, sinful hearts, perverted values and all.

Paul, that great author of New Testament literature, was always overwhelmed by an unspeakable awe when his eyes turned toward this Elect Lady of God. In his efforts to describe her beauty and majesty and power, and God's overwhelming mercy that was manifested in her creation, he all but bankrupted the language. However, Paul was under no illusions concerning the empirical nature of the church. He wrote one of his great letters, "To the church of God which is at Corinth to those sanctified in Christ Jesus, called to be saints." But he was to turn immediately to deal with the weakness and the sins of the saints of Corinth, sexual immorality, drunkenness at the Lord's table, quarreling, strife, disunity, pride, gluttony and adultery.

The majesty and the glory of the church is not that she and her people are impervious to the sins of the world. But it is the fact that she has within her the power of purifying and recreating her own life. Within this Holy Community, God is in history carrying forward His redemptive work. It is only from the Lady I love that we can hear the saving word proclaimed. In her alone is the living Lord manifested in the world. She alone can offer men the saving fellowship with Him who is the Way and the Truth and the Life.

I love this Elect Lady and all her children. May this 117th Convention of the Missouri Disciples of Christ be dedicated to her service and to her everlasting praise and glory.

I love thy church O God . . .
For her my prayers ascend
To her my cares and toil be given
Till cares and toil shall end.

The Meaning of Worship

W. B. Blakemore, Chicago, Illinois

The following article is part of a much longer essay on Christian Worship. It puts forward a theory regarding the central meaning of worship. The article does not deal with such matters as the order of a service of worship or the different kinds of elements that can be fitted into a service of worship. It does not deal with the psychology of worship, nor with the history of orders of service. It seeks to state "what worship is all about." The article might therefore be entitled "Why I Worship," or "What I Think I Am Doing When I Worship."

Disciples of Christ have written a considerable literature on Christian worship. That literature begins with the series of essays entitled "The Restoration of The Ancient Order" which Alexander Campbell published in *The Christian Baptist*. Two elements in Christian ritual—baptism and the Lord's Supper—in particular have called forth extensive writings by Disciples of Christ. Yet we constantly need further statements, and what follows is the effort of one person to state what he understands worship to mean in terms of the relationship between God and man.

With respect to Christian worship, Disciples of Christ are almost unanimously agreed that communion is its central act. We certainly have no such unanimity with respect to one central meaning of worship. None-the-less, this writer believes that since we look upon communion as the central act of worship, we imply that there is one meaning above all others which gives the key to our understanding of worship. That is, perhaps, a bold statement, since one Disciple, Harold E. Fey, has published a book on *The Meaning of the Lord's Supper* in which he presents seven understandings of that ceremony. Does this not mean that there must be seven understandings of worship? In this essay it will be asserted that worship has many meanings, but also that it has one meaning in particular which is a master meaning in the sense that it pervades all other meanings and gives to them the particular direction or quality that enables us to speak of them as Christian.

Christian worship has both many meanings and one meaning in particular which is, in a sense, the master meaning. The many meanings arise out of the stuff of life. The master meaning is related to God. The many meanings which arise out of the stuff of life are not peculiar to Christian worship. They are to be found in the worship of most religions. That does not deny their validity as part of Christian worship. Indeed, without them, Christian worship would be a meager and unsatisfactory affair. But they do not, even in their totality, constitute the master meaning of Christian worship.

The many meanings rise out of the richness and variety of our human existence, its physical, its social and its personal character.

One part of worship is response to the natural order around us and our participation in it. When we have known nature in its beneficent moods we sing its delights, we acknowledge its contributions to us. In worship we speak of the magnificence of the seasonal cycle, and the mighty grandeur of the vast universe in which "the blue planet" that is our home is hung. We remember the warmth of summer, the fullness of autumn, the white calm of winter, and the vigorous resurgence of spring. The fields and their crops, the lakes and their teeming life, the woods and their inviting paths—these are part of worship, not only because we have been delighted by them but because we sense that in some way through them we have been related to the ultimate meanings of existence.

When we have met the harshness of the physical and natural world, these things too we remember in worship. Perhaps our forefathers were more aware of this aspect of nature than we are. They were more aware of the times when spring was cold and wet beyond hope of proper planting, when summer was fiercely hot and dry beyond any hope of fruitful growth, when autumn was empty and winter utterly bleak. But most of us have known harsh natural accident, and appreciate man's eternal battle against the destructive aspects of nature. In an age when the harsh side of nature is remembered mainly through the way in which scientific endeavor has brought it under control, we still do not fail to include in worship a recognition of nature in its destructive as well as in its beneficent moods.

Worship also reflects our social existence. It includes a recognition of every aspect of "the human enterprise," the forward march of human institutions—educational, scientific, judicial, governmental, military, domestic, commercial and industrial. We remember the seekers, the poets, the painters, the builders. The seers, the leaders of state, the explorers and the heroes inspire us. The men and women who stand guard against the foes of our civilization and culture are remembered, whether they have stood on the borders of the land against the barbaric enemy, or whether they work in our midst against the "unsocialized" members of the community. Our social experience with the physical world, has shown both a good and a bad side, and both are recalled as we worship for in these relationships also we sense some contact with ultimate realities.

Furthermore, our worship does not neglect matters that are very close to us. We remember both our personal successes and our failures. We recall the days when we were yet inexperienced and therefore were able because we were ignorant to enjoy life unwittingly. We recall also

the later days when full of experience and the knowledge of good and evil we discovered also new levels of dread and anxiety, but also new resources for faith and zest in living. In worship we recall the precious and tender aspects of life, its romance, its close and warm participation in family, the delights of marital companionship, and the spontaneous gaiety of hours with our children.

All of these things and many, many more that are like them find their place inside worship. They appear there in various ways—sometimes we mention them in our praise of God, sometimes they form the content of prayer or litanies. Often they are the subject matter of hymns. We expect a good minister to discourse upon them in his sermons.

Yet while they have their place in Christian worship, they do not give that worship its particular genius. They could, indeed be religiously dealt with in other religions. We must never forget that good hard-working farmers of the ancient world could give expression to their fine habits through a cult based on the great myth of Ceres and Persephone. Nor should we forget that the ancient Roman, so like ourselves in many ways, could express his religious response to social experience through the cult of the city state, and confirm his conjugal ideals by maintaining family worship at the hearth and respecting the institutions of the Vestal Virgins. In fact, it must be asserted that these older pagan forms of worship were often far more instructive with respect to the conduct of daily life than Christianity has been when it has narrowed itself into a preoccupation with a few details of dogma and a few items of ritual. Christ has often been more present in circumstances in which he was never mentioned than in a place where men were only arguing over their ideas about him, and Christian salvation has often been effective in an unlikely place when it has been absent from a baptism deemed effective because the depth of the water was right.

Christian worship is undoubtedly meaningless apart from the celebration of the highest values of our life. Without that celebration, it is formal, cold and sterile. It does not speak to our constant problems of day-to-day conduct. Without these elements which we have already mentioned, Christian worship would divorce us from the very existence within which our lives are to be lived out. It is only as Christian worship is filled with reference to the stuff of life that it is articulate in a fully concrete and not just in a formal sense.

The master meaning of Christianity, however, is to be found in relation, not to this stuff of life, but to God. The genius of Christianity lies in its understanding of the relationship between God and man. The way in which we understand that relationship is the master meaning because it influences the way in which we understand all our other relationships. In one sense it is right to say that our understanding of our

relationship to God provides a general understanding in terms of which we understand all specific situations. Yet we have to be careful that we do not uncritically accept the notion that our knowledge of God is a generalization out of the totality of our specific experiences. While this is not the place to discuss the matter at length, it is true that one of the major interpretations of Christian thought which has appeared is that our knowledge of God is derived by generalizing our total experience. The more usual Christian position is that we have derived our knowledge of God out of the general insights (or revelation) provided by certain experiences in particular, notably those experiences associated with the history of the Hebrew-Jewish people and with Jesus of Nazareth and his followers. The task of generalizing from the whole of life, either individually or historically considered, is no doubt beyond the scope of the human mind anyway. In Christian thought, a certain segment of history is used as the basis of generalization regarding the whole of experience. Furthermore, Christianity has asserted that the general understanding of God and life which we derive from these experiences proves to be an adequate generalization of all of life; the Christian insights prove to have universal character and applicability.

It does not belie the process of Christian thought, nor belittle it, to suggest that in Hebrew history and the life of Jesus we have struck upon the right sample of existence in terms of which the true character of all existence can be read. By virtue of the career and teaching of Jesus Christ we discern our relationship to God, but having discerned that relationship through certain specifiable or special events we have none-the-less discerned that which is generic or general with respect to the whole of our existence. Through Christ then we achieve a master meaning which provides the key to the meaning of our worship of God.

The thesis of this chapter is that the central meaning of Christian worship is to be found in the idea of reconciliation, of a reconciliation between God and man. But it is equally the thesis of this chapter that the reconciliation is not of the nature of a transaction in which man and God come to some mutual agreement, nor is it a reconciliation in terms of which man succeeds in convincing God about something. It is a reconciliation which occurs because man discovers the true character of God and his creation and is, in Christian worship, constantly reminded of that character.

The idea of reconciliation is a key term in the New Testament. Of that, more will be said subsequently. But the history of Christian thought reveals a curious and persistent perversion with respect to the whole matter of the relationship between God and man, and something must be said about it.

In the greater number of systematic statements of Christian thought,

the teachings regarding the relationship between God and man are typically treated under the heading of "Atonement." The word "atonement," does not anywhere appear in the Greek New Testament. It is a word that appears frequently in the Old Testament. When the New Testament was first translated into English, the term atonement was used in the one instance of Romans 5:11 to translate a Greek word which in every other instance was translated by the term "reconciliation." What had happened was that early in the history of Christian thought, the older Jewish term of "atonement" had been adopted as the general term in which the relationship of God and man could be discussed. Now certainly we could say, "Let's not quibble about terms. Let's get the concept behind the term straightened out." That would be all right if it were not for the fact that terms inevitably carry connotations which intrude themselves into the conceptions toward which the term points. Into the stream of Christian thought, the term "atonement" has inevitably carried the implication that Christian worship points to something that man must do in order to "atone" to God for offense we have given him. If the theological term "atonement" had long ago been abandoned for the New Testament term "reconciliation," a proper Christian understanding of the meaning of worship might have been more readily available to the great mass of Christians.

All of the classical doctrines of the atonement carry the implication that by his sinfulness man does something to God which can only be undone by an appropriate "atonement." The classical statement of the case is that the offense which man gives is of such proportions that man himself cannot make the adequate restitution. Therefore, God has to enter in and provide the appropriate sacrifice, and this sacrifice sets things right. As we shall indicate later, a sacrifice on God's part is part of the reconciliation, but the function of that sacrifice is not to restore something of which the divine has been robbed, but to demonstrate to man the eternal and inalienable character of God.

Any doctrine which leads men to think of sin as somehow changing the nature of God, and of worship as somehow restoring God to His original state is a false doctrine. Yet this is just the implication of many of the doctrines of the Atonement which have been popularly held. They suggest that our human sins either rob God of honor, or offend Him, or reflect upon His majesty by desecrating his laws. As a consequence, it is necessary for man to do something which makes it up to God. Many who claim to be Christian still believe that by human sin God is made mad, or has been offended, or that He must be placated, or His favor must be curried. A large number of Christians approach worship with the idea that if they will only obey God by worshipping Him, God will stop his wrath against them and be nice to them. By

sacrifice, or offering, or repentance, or confession, or prayers, or something else which man can do, man by thus obeying God's will once again wins God's favor. God will be pleased with man; His temper will quiet down; His rage will be withheld, and He will behave decently again and become reconciled with man. But all such thinking misses the whole point of Christianity which lies in the fact that what is to be effected is not a reconciliation of God with man, but of man with God. That kind of thinking which sees man, by some element of worship, bringing about a desirable change in God is anti-Christian. It is primitive and atavistic in the sense that it retains more than a shred of the idea that man can manipulate God. It is contrary to the majesty of God and to the facts of human experience. For if there is one fact about God which makes Him our God it is that nothing we can do nor that anyone else can do can change his love for us. We cannot make him do anything but love us, and any idea of worship that carries the least implication that God is being restored to a lost love of us is meaningless.

The true Christian insight with respect to our human situation is that it is not God who by sin is maddened, offended, or becomes hostile. In the wake of sin it is man who is anxious, fearful, feels threatened, becomes hostile, defensive, wrathful, inwardly turbulent and unforgiving. What Christianity knows, and what all other religions miss, is that the religious problem is not that of reconciling God to man's existence, but of reconciling man to God's existence. The true description of our state of affairs is not so much that when we are in error we do not believe in God but rather that we resent Him.

Let us explore this matter a little further.

It is obvious enough that in our ordinary conduct, when we transgress the dignity or rights of a fellow man, or when we do something against him that is wrong, our first tendency is not that of admitting our error, but of resenting the situation, and our fellow man, and become defensive in our behavior toward him. We escape this condition only when we acknowledge our fault and experience forgiveness. This kind of human reaction which we know in particular situations defines the outline of our resentment toward goodness whenever we are in error. It is of a type of our anger at God?

Why do we resent God? Is it because He is a despot? No. While it is true that we must submit to God, the reason for our resentment is not that we must submit to a despot. In fact, many people are resentful at God because he is not a despot. It is far easier to submit to a despot than to submit to what God is. You can rightfully submit outwardly to a despot and still appropriately retain your resentment. But with God you cannot do that for God is the opposite of a despot. He is, to quote from our National Hymn, the Author of Liberty. He has made us free.

At the same time that God has made us free He has not made us in either of the two conditions that make freedom easy. He has not made us either infinite or infinitesimal. He has made us finite and free, and that is a very difficult situation in which to exist.

If we were infinitesimal it would not matter what we did with our freedom, because being infinitesimal we would not be able to effect any consequences for which we would have to be held responsible. In order to escape responsibility, human beings sometimes try to convince themselves and others that their actions are really inconsequential and that they themselves are inconsequential; they belittle themselves purposely.

It would be equally easy to accept our freedom if we were infinite because then we would be able to handle any consequences that follow upon our actions. We would be able ourselves to deal with the results of our behavior and set the world right again.

To be free and finite is a very annoying state of affairs, and virtually none of us is completely reconciled to it. It is a harrowing experience in this life to discover that you are a free and responsible being, but at the same time one with limitations. It means that we have enough power to launch consequences that we may later regret without enough power to control those consequences at all times. This circumstance can breed anxiety in men unless they understand their situation in the light of God's purposes and His role in the totality of our existence. But most of the time we try to deal with the situations we cause regardless of God's participation in our life, and the result is a variety of neurotic adjustments which pervert and darken our experience. For a thorough presentation of the ways in which men try to deal with their finite freedom, *Escape From Freedom* by Erich Fromm, or *The Courage To Be* by Paul Tillich will prove instructive.

The purpose of these paragraphs is to remind us that the central concern of worship is never in terms of justifying man to God but of justifying God to man. Our greatest poets have recognized that this is the case. In his preface to *Paradise Lost*, John Milton tells us that he is writing to "vindicate Eternal Providence and justify the ways of God to men," and in his *Essay on Man*, Alexander Pope similarly writes to "vindicate the ways of God to man." These two poets had caught the spirit of Paul when he wrote several of his greatest sentences: "All this is from God, who through Christ reconciled us to Himself and gave us the ministry of reconciliation; that is, God was in Christ, reconciling the world to himself, not counting their trespasses against them, and then trusting to us the message of reconciliation." (II Corinthians 5:18-19) "But God shows his love for us in that while we were yet sinners Christ died for us. Since therefore we are now justified by His blood, much more shall be saved by Him from the wrath of God. For if while we

were enemies we were reconciled to God by the death of His son, much more, now that we are reconciled shall we be saved by His life. Not only so, but we also rejoice in God through our Lord Jesus Christ through whom we have now received our reconciliation." (Romans 5:8-11) Similarly, in the gospel of John, the idea is expressed in the words, "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but should have everlasting life." Should not perish by being consumed in anxiety and fury because God is what he is and has made us what we are, but shall have continual renewal of confidence in faith and gratitude to God for being what He is and for having made us as we are.

When we sin, God does not leave us or abandon us, or retreat from us. According to primitive ways of thought, when man soils himself in sin, God gathers up His skirts and withdraws into His pristine purity. This is not Christian teaching. According to primitive thoughts, when man sins, God is offended and turns away His face. This is not Christian doctrine. According to primitive thought, when man sins, God becomes angry and prescribes punishment. This is not Christian teaching even by folk who consider themselves Christian.

Christian teaching is otherwise. When man soils himself in sin, God stays beside him offering cleansing power. But man has frequently acquired a taste for sinful things—for lust, for violence, for pride, even for wrath. Despite this perverted taste that a man develops, God none-the-less does not desert Him but follows after seeking to bring man back to the love of God. When man sins, he fears that he had offended God and cannot bear to look upon God's face. As the Hebrew children after the dance before the Golden Calf could not bear the divine glory that shone upon the face of Moses as he came down from Mount Sinai, so the man who has done wrong cannot bear the brightness of the divine but seeks the darkness. But it is man who turns his face from God, not God who turns away from man. When man sins, he knows himself to be deserving of punishment, and is fearful of its execution. Man is even so very perverse at times that he will indulge in an act of punishment of himself in advance and declare that since he is now punished he has the right to commit a crime to fit the punishment. Such perverse behavior is not an infrequent form of psychosis.

The central point of Christian worship is that it dramatizes what the Christian in his heart of hearts understands. God never abandons the sinner—the sinner abandons God. The sinner can turn and find God there. Man can become reconciled to God, and it is possible because God on His side has never deserted man. God remains eternally in the situation which provides a ground for immediate reconciliation. He loves us regardless of our actions, though He cannot release us from the con-

sequences to ourselves of our own foolish actions. None-the-less, he so loves us that whenever we are ready to return to Him, He has already prepared ways in which we can again find a life of value. His love for us He has demonstrated by sending His only begotten Son, yea, even making the greatest sacrifice that anyone could possibly make in order to persuade us of His infinite love for us. In the cross of Christ the Christian finds that which reconciles him to the ways of God, for the Cross is a sign of unlimited love.

Christian worship is intimately related to the fundamental Christian understanding that through the quality of the love shown by Jesus of Nazareth, we have the conviction that God loves us and that He has made His creatures what they are, not in cruel spite nor as a great joke nor in indifference, but out of love. Knowing then that as man, he is what he is because of the love of the God who gave His only son, man is reconciled to God and God's ways and to being a creature of such a God. Man accepts, and gladly accepts, his own limited nature, and lays hold upon his freedom with zest and rejoicing.

In worship therefore, we proclaim not only a love of God and communion with our fellow man, but equally, and just as importantly, we acknowledge that we accept our human nature, and that we accept ourselves in the sense that we are content to be human and not divine because it is the Loving, ever-living God who has so made us.

When man becomes reconciled to God and His ways and His creations he really begins to live as a man. He is saved—saved for whatever manhood in its essential character can be. Fundamentally that means that man submits to freedom. He hears the word of God, "Thou shalt have no other Gods before me, for I the Lord Thy God am a jealous God." The greatest moment in a man's life is the moment when he has no other God, when he is in no way spiritually bound to anything or anyone save the God of Abraham, Isaac and Jacob, who is the God who is in Christ Jesus. This does not imply that a man's freedom comes to him in some one moment. It is a freedom that has to be renewed for any man over and over again. It is a freedom that God constantly restores by reminding us over and over in a thousand ways, but pre-eminently through His son, that it is He that hath made us, He hath made us in love, we are His and because we are His and belong to Him alone we are free for He is the author of liberty.

Christian worship is the regular celebrating of this reconciliation. It is the habitual reminder of it. Worship is testimony to freedom. It is witness to reconciliation which God has effected and continues to effect. It is the celebration of a reconciliation that is effected here, there and everywhere in human experience. It is important that we do not confuse worship which is the celebration and reminder of reconciliation

with the act of reconciliation. If we think of worship as itself effecting the reconciliation we immediately begin to invest it with magical powers. The reconciliation occurs over and over again—in the midst of our experiences with nature, with society, and in our personal life. This ever present experience is generalized for the Christian mind in the good news about God and his relationship to man. It is stated in its universal and terse form in the Gospel. This is the universal insight, drawn from our understanding of the meaning of Jesus Christ which we find applicable to all our experience when we use that insight to understand our experience.

Worship then constantly reminds us of what God has done for us, not of what we have done for God. And it reminds us of God's love most powerfully when we use the Communion of the Lord's Table as the central act of our worship, for in communion we have the grand representation of the outpouring of the love of God toward man—God himself in Christ reconciling us to Himself.

Science and Religion

A SERMON SERIES

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I. RESEARCH AND REVELATION

Different people react differently when they hear the topic "Science and Religion" announced. Some say, Oh, are we going to thresh that old straw again. Others, expecting trouble, close the shutters of their minds and retire to the basement until the blow is over. Others—narrow partisans of one side or the other—gird for battle, for the truth, they feel, is all on one side. Others find both science and religion to be lively pursuits, and the areas where they touch each other to be particularly fascinating. I am among the latter, and hope that most of you are too.

Let me begin with a quick sketch of the past and present relationships between the two disciplines. From the beginning of modern science in the 15th century until the beginning of the 20th century science and religion were frequently at war. The early scientists were regarded as dangerous heretics. One writer described it: "Take the case of Copernicus. It was indeed a horrifying suggestion that he put forth: that this earth is not only whirling on its axis, but is actually swinging in a vast orbit about the sun. People quoted scripture to refute such heresy. Does not the 93rd Psalm declare, 'The world is established that it cannot be moved'? Contemptuously they asked: 'Who will venture to place the authority of Copernicus above that of Holy Scripture'." Since the church had the power, scientists were hounded and persecuted. Bruno, a Copernican thinker, was burned at the stake. Galileo, another Copernican, was shushed. Charles Darwin, whose book "The Origin of the Species"

appeared in the middle of the 19th century, was particularly feared and resented by many religious people. As late as 1925 it was illegal to teach the theory of evolution in the public schools in the sovereign state of Tennessee. A young teacher by the name of Scopes tried it, at the instigation of some excitement seekers, and was brought to trial. At this famous trial, most church people lined up behind William Jennings Bryan for the prosecution, and the scientists lined up behind Clarence Darrow for the defense. The Church won in that particular courtroom.

But it is safe to say that in this period of conflict, science was the real victor. Science really appears as the white knight of truth fighting the dragon of superstition. Religion, alas, in this period, and on this subject, represented the hosts of sanctified ignorance. The victory of science in these conflicts was decisive and overwhelming. The church defended impossible positions against overwhelming evidence. The church lost. God's truth cannot be suppressed even by God's people in God's name.

Then followed a period of suspicious truce. Religion retired to lick its wounds, and to rethink its position. Masses of people hailed science as the new Messiah, and believed anything proclaimed in its name including a lot of bunk. Many religious leaders capitulated abjectly, and waited for sops of comfort outside the laboratory door. They felt that the Almighty was highly complimented that a few physicists still believed in Him. The alienation of science and religion was deep and real. It needs to be said that science was not always a gracious victor. It tended to regard all religion as a superstitious remnant from the dark ages. Science became awfully cocky. What it couldn't do, it felt that it soon could. What it didn't know, it felt that it soon would. It tended to deny the existence of whatever didn't fall through its screens. It constructed enormous materialistic philosophies as Mark Twain said that some of the dinosaurs in the museum were reconstructed—from a tooth, a tail bone, and six tons of concrete.

But the proliferation of machines and gadgets did not make the earth the paradise that some had predicted. When used in two wars, they came nigh to making earth a hell. The increase in scientific knowledge did not solve life's most burning issues—it just intensified them. It did not remove life's mysteries—it deepened them, and uncovered more of them.

Now, however, I believe that it can be said that science and religion have entered a new era in their relationship, an era of mutual respect. At least I hope so. It has been truly said that any conflict between science and religion is due either to bad science or bad religion or both. Leaders in both fields now penitently acknowledge that there has been plenty of both. Men of both disciplines realize that each needs the other and can learn from the other. They realize that both disciplines proceed from premises and assumptions they cannot prove. Both proceed, that is,

from faith. Both must make use of myth to explain what they do not fully understand. Both realize that truth is of one piece. Parts of it are best seen by science's method of procedure, parts by religion's methods. We need both man's dogged and systematic inquiry, and God's Self-disclosure to receptive spirits. The happiest relationship between science and religion is a respectful division of labor—and constant communication.

But, you see, I have been speaking metaphorically. I have been speaking of science and religion as though they are living persons who can do this or that. And I have been speaking of the leaders of science and religion as though they were merely voices of a discipline, rather than men and women such as you and me. The truth of the matter is that the most dispassionate scientist is also a man of loves, and loyalties, and longings. And the most enraptured mystic is still a man with glands in a world with gravity. Whether our interest runs chiefly to science or to religion, whether we be distinguished or undistinguished in our field, we are men and women, human beings, living on the same planet. We all seek to know "what can I believe", and "how do I find my way?"

Which things, then, must we learn from science, and which must we believe, if at all, upon religious faith. Here are two rough and ready rules.

Science tells us how things happen; religion tells us why. That is, science describes the *manner* in which things happen; religion discerns their *meaning*. How did our earth appear out here in space—that's one for the scientist. When did it happen? How is it held in its orbit? How did the continents appear, and the seas? How did the various species of plant and animal life appear and develop? How does the field mouse foil his enemies? What is the life cycle of the May fly? How does man digest his food, fight pneumonia, and get high blood pressure? To all such questions science can supply the answer, or some day will. For these are questions to which patient, and systematic observation provides the answers. These are riddles to which controlled experiment holds the key.

But we also want to know their meaning, and so we ask not only how, but *why*. Here we have moved from science's ground into the realm of religion. Why are there planets in the starry sky? Why did life appear in all of its complexity and evolve upward in a world where everything else runs down and falls apart? Why does the field mouse want to live, and the May fly to reproduce its kind? Why do men ask why? What is the meaning of it all? Before these questions, the scientist is quiet—as a scientist. As a man, he answers them on the same basis as the rest of us—by faith, or not at all. It is by faith that William Cowper gives his answer:

There lives and works
A soul in all things, and that soul is God.
The Lord of all Himself, through all diffused,
Sustains and is the Life of all that lives.
Nature is but the name for an effect
Whose cause is God.

The love and purpose of God is the meaning which Christian faith finds behind it all. Science describes the manner; religion discerns the meaning.

The other rough and ready rule is that *science deals with means, religion with ends*. Science provides the methods; only our religion provides us with values. Science tells us how to get someplace; our religion determines where it is we want to go. Science is neutral on matters of right and wrong, good and bad, beautiful and ugly, valuable and worthless. These are the essence of religion. A freshman girl was taking her first course in college chemistry. On her test paper, she wrote that a certain reaction produced copper sulphate, "which is a gorgeous blue". That's right, honey, it is a gorgeous blue. But with that word "gorgeous" you left the scientist's bailiwick, and reacted to beauty like any other child of God. Lin Yutang, the Chinese philosopher, put it this way: "I know science's limitations, but with my worship of science, I always let the scientist do the spadework, having complete confidence in him, knowing that he is thoroughly conscientious. I let him discover the physical universe for me—the physical universe that I desire so much to know. Then, after getting as much as possible of the scientists' knowledge of the physical universe, I remember that the man is greater than the scientist, that the latter cannot tell us everything, cannot tell us about the most important things, the things that make for happiness."¹

When I was in high school, two of my very good friends were brothers. Both were topnotch students, standing always near the top of their respective classes. Both were of scientific inclination of mind, and both had special interest in the field of biology. After college, Tom went on to take his M.D. degree, and became a fine pediatrician. Dick took a Ph.D. degree, and the last I knew of him he was in some kind of government work in the field of bacteriological weapons. Both boys are fine scientists in the field of biology. Tom is using his science to save the lives of children, one by one. Dick is using his if the occasion arises to destroy the lives of children thousand upon thousand. Something more than science is involved here. That something is the issue, "what am I here for; what shall I do with my life?" That is a religious issue.

Shortly after the atomic bombs were dropped on Japan, some of the atomic physicists who had worked on it at the University of Chicago

¹ Lin Yutang, Selection in *I Believe* edited by Clifton Fadiman. Simon and Schuster p 159

called together a number of the religious leaders of Chicago. They wanted the religious leaders to help them begin a nation-wide program of "education for survival", to awaken people to the new moral stature that is demanded of them in this day and age of atomic power. One of the scientists told one of the religious leaders, "As a scientist, it is none of my business. But as a husband and a father, I am concerned and frightened about things to come."

We do not live by means and methods alone, no matter what our field of labor. We all live by ends and values. Research has placed into our hands the means of making the desert blossom as a rose, and of blasting human life off this planet. Which we shall do depends upon our response to him who said "I am the way, and the truth, and the life . . . If you had known me, you would have known my Father also."

II. GOD AND THE NATURAL SCIENCES

The happiest possible relationship between science and religion is a respectful division of labor—and constant communication. We are to go to science for answers to some of our questions, and to religion for answers to others. How things happen, and when, are questions for science to answer. Why things happen, that is, their meaning, is a religious question. The best way of doing things is science's bailiwick; the best thing to do is a religious issue. Science and religion, in general, deal with different kinds of questions. But they need to keep in constant communication with each other. Scientists and religious leaders each ought to know what the other is thinking. Each of us ought to expose our scientific knowledge and our religious faith to each other. It is good for both of them. The two disciplines cannot be successfully isolated from each other in a person's mind. In the summer conferences run by our churches at Camp Christian bright eyed junior high youngsters are often asking if there were any dinosaurs on Noah's Ark. And high school young people want to know if Adam and Eve were cave men. Clearly religious faith cannot be isolated from scientific knowledge in this day and age. The universe as the natural sciences picture it is a more familiar story today than the Bible story. And this picture is not the possession of the minority who go to college either. It is a commonplace. You can find it in striking pictorial form in Life magazine while you wait to get a hair cut in the barber shop, or try to quiet your knocking knees in the dentist's waiting room.

There can be no blinking the fact that the picture of our universe as the natural sciences paint it raises pressing questions for traditional Christian faith. From the Bible we learn that God created the heavens and the earth. God created man in his own image. God knows and cares what happens in human affairs. He knows and loves us one by one. But the natural sciences tell us of such a universe as the Biblical writers

never dreamed of. In size alone it staggers the mind. Our earth's diameter of some 7900 miles is less than one one-hundredth of the sun's diameter. It would require 1,300,000 balls the size of our earth to make a ball the size of our sun, and the sun is only a middlin' size star. Imagine our sun to be a ball six inches in diameter here on this pulpit, and the rest of the universe on the same scale. Earth would be the size of a bird shot out in the middle of our parking lot, 55 feet away. The nearest star would be out there 500 miles—west of San Francisco. And that would be our next door neighbor among the millions of stars in our Milky Way. We are a part of the Milky Way, which collection of stars and solar systems is called a galaxy. Astronomers estimate that there are a million, million such galaxies now within range of our largest telescopes. And the light from the farthest of them required 2 million years to reach us at the speed of 186,000 miles per second. "When I consider thy heavens, the work of thy fingers, and the moon and stars which thou hast ordained, what is man that thou art mindful of him." It is no wonder that the title song of a stage play based on human tragedy bewailed our poor little earth "Lost in the Stars".

And that isn't all. Reckon our earth to be only 2 billion years old—giving mother earth, as we do to all ladies, the chivalrous benefit of all doubts in guessing her age. Probably she is much older. Let her age be represented by a calendar year. Mammals have then been on earth only 15 days. Man has been on earth only 20 minutes, and the Christian era has been only the last 24 seconds. Furthermore, in digging up the remains of some of our early ancestors, anthropologists have found them to have been decidedly low-brow. All of this makes us wonder about our former ideas of God, and the status of ourselves as men, and the importance of human effort. Thinking on these things a generation ago some dyspeptic writers denied the existence of God and the worth of men. "Man", wrote James Branch Cabell, "is a parasite infesting the epidermis of a midge among planets." He is "an ape, reft of his tail and grown rusty at climbing."

Certainly we cannot ignore these findings of science altogether in reaching a religious faith. They have to be reckoned with. Science is not religion, but it is certainly relevant to religious thought. Welcoming, then, all that science can tell us about the whats, whens, and hows of our universe, what is the meaning of it all. What has faith to say about it. Have the most precious perceptions of our Christian faith been undermined, and swept away. Or do these Christian insights still illuminate the bigger universe of modern man as they did the cosier universe of the ancients?

I think they do. We too can sing "The heavens are telling the glory of God and the firmament proclaims his handiwork." We can sing it, furthermore, with greater gusto because we know so much more of

that glory than the ancients ever dreamed of. If the psalmist was moved to awe and reverence by the universe *he* knew, how much more so we by the one *we* know. If he praised the Creator for the universe *he* knew, how much more so we. Our religious faith still starts, if it start at all, just as the Bible starts its narrative—in the beginning. In the beginning, God—. In the beginning, God created the heavens and the earth. The greater we learn the heavens and earth to be, the greater the God we are called to worship. When I was a little boy, one of the first tunes I learned was a lullaby by Brahms. Every child knows it. I liked it, and thought Mr. Brahms must be a nice man. A little later when I took piano lessons, my music teacher used to play for me a piece of music I had come to love—a Waltz in A flat, also by Brahms. I loved this piece so much that I asked the music teacher to play it again and again when she visited in our home. It was the one piece of piano music I ever successfully committed to memory so that I could play it whenever I liked, which was often. Upon going away to college, I was permitted to sing in the a capella choir. One of our show pieces was a number called “How Lovely Is Thy Dwelling Place”—music of haunting melody, rich harmony, and complex rhythm. To sing it was a difficult but tremendously rewarding experience. It too was by Brahms. Then one night a few years later in Chicago I went to Orchestra Hall and heard the Chicago Symphony Orchestra. The main selection on the program that night was Brahms’ third symphony. For the first time I came to appreciate a symphony as a musical whole distinct from other symphonies. Later I bought recordings of this symphony, and played it again and again until I have become familiar with it in its pattern, and sequence, its majestic whole, and its exquisite detail. Yet each time I hear it I hear some lovely thing I had not noticed before. Now, as I became more familiar with the music of Brahms through the years, did my admiration and awe for him trickle away and disappear. Did my acquaintance with the third symphony destroy my belief in him who had written the lullaby? Quite the contrary, quite the contrary. It increased it beyond measure. So too my reverence and love for God, whose works are greater than those of Brahms.

A little girl was drawing pictures on a small piece of paper. Her mother hit upon the idea of giving her a big piece of wrapping paper, which would last her a long time. The little girl drew two or three of the tiny pictures upon the big wrapping paper which she had been drawing on the smaller pieces of paper. Then she stopped in exasperation with her pencil lifted above the paper. “What are you doing, Darling,” asked the mother. “I am trying to think big”, replied the little girl. Science has obliged us, in our thoughts of God, to think big.

Furthermore, the natural sciences have helped us better to see that

God is still at work. Jesus said that He was. "My Father is working still, and I am working," Jesus said. But we needed some help from science fully to understand that statement. God is still working. He did not create a finished world, and then quit. He is still creating. Out in distant spaces stars are still forming and cooling. Here on earth the Colorado river is still digging the Grand Canyon juts as it has been doing for millions of years. More important, the human spirit is still developing. It seems to be here that the Creator's work is focused. Man has only been on earth a few minutes, if you let the earth's age be represented by a year. Only a few seconds ago did Christ teach us. And for fewer seconds yet has man grasped the idea that he can enter into the Creator's work, and have a hand in his own destiny.

Some novelists, like Dreiser and Cabell, were depressed to learn that our solar system is running down. I understand that it is. The sun and the earth are cooling down. On earth, everything runs down, settles to a more stable form, falls apart, and decomposes. Everything, that is, except life. Among living things, no species seems to be going anyplace in particular—except man. To him, new dimensions of power and understanding are opening up continually. If he doesn't rebel and destroy himself, he may yet become a companion of God Himself. The French biologist, Lecomte du Nouty, has observed: "Everything takes place as if the descent of the material universe toward an inert chaos and toward annihilation were compensated by the simultaneous ascent of an imponderable universe, that of the spirit, whose harmony and perfection would rise from the ashes of the inorganic world."¹ "My Father is working still, and I am working," said Jesus. "Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when He appears we shall be like Him, for we shall see Him as he is."

This leads us to the observation that far from banishing thought and purpose from the universe, science joins our faith in affirming it. Our first impression upon getting science's picture of our world is that it is a vast, impersonal mechanism which grinds its inexorable way. Thought, faith, love, and all workings of mind and spirit appear as frail intruders which have somehow accidentally crept into a mechanical universe. They are tolerated for a brief while, then snuffed out while matter runs its senseless way supreme. Nothing could be further from the truth. Christian faith has always denied such a picture, and science disclaims it too. The more men learn about matter, the less materialistic they become in their thinking. The atom, the very unit of matter, is thought to be quite as vacant as our solar system. The development of atomic power has demonstrated that matter and energy are two forms of the same thing—whatever it is. No wonder that Sir James Jeans, a distinguished British physicist says: "Today there is wide agreement, on the

physical side of science approaching unanimity, that the stream of knowledge is heading toward a non-mechanical reality. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that it is the creator and governor of matter. The universe begins to look more like a great thought than a great machine."

Dr. Harry Emerson Fosdick has pointed out some thrilling symbolism in the familiar Christmas story of Jesus' birth which we have probably overlooked. "In the Bethlehem story," he writes, "it was not the child who showed deference to the star, but the star that showed deference to the child." And then he makes this affirmation of Christian faith: "The mind that encompasses the universe is more marvelous and revelatory than the universe that encompasses the mind . . . not things understood but the understanding person is the central marvel."²

"When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained; What is man that thou art mindful of him and the son of man that thou visitest him? For thou hast made him but little lower than God, and has crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet . . . O Lord, our Lord, how excellent is *thy* name in all the earth."

III. JESUS AND THE SOCIAL SCIENCES

In Chicago I knew a young research chemist who had a keen social conscience. He was distressed by the contrast between the neat orderly procedures of his laboratory and the tangled mess which is human affairs. What we need, he told me, is social engineering to apply the knowledge and methods of science to social and political problems. He thought of world peace as a matter very much like throwing a bridge across San Francisco Bay. World plenty he thought to be essentially a problem in logistics. Changing human character was to him a job to be tackled like changing the characteristics of a plastic. The single-tax plan of Henry George seemed to him to be the type of thing he was looking for. This young man became a sort of missionary of Henry George. He really worked at spreading George's ideas, selling his book *Progress and Poverty*, and making converts. I admire that young man. He is a solid citizen, and not a detached and irresponsible technician. He is a more zealous missionary than most church members I have met.

One thing, though, he didn't fully realize. The formulas, tools, and procedures of the physical sciences don't work very well on the tougher human problems. There are too many variables. You can't predict where a human being will be at a given instant, as you can a star. You cannot

¹ Lecompte Du Nouy, *Human Destiny*, Longmans, Green p. 249.

² Harry Emerson Fosdick, *A Faith for Tough Times*, Harper p. 26.

be sure of his affinities, as you can those of a chemical. You cannot experiment with human cultures as readily as you can with bacteria cultures. And so you can put this down as a rule. The more exact human knowledge is, the more abstract it is. The closer you come to living human beings in a political scrap with their neighbors, the less exact and certain your knowledge of the situation will be. The most exact and certain of all knowledge is that of mathematics. It is also the most abstract in that it deals with symbols which can represent impartially eggs, dollars, or bombs. The study of mathematics shades into the study of physics. Physics shades into chemistry. Chemistry shades into biology, somewhere I am told, in the vicinity of poison ivy and the viruses. Biology shades into psychology when the object of study is a human being. And psychology shades into sociology, and economics, and political science when you try to figure out why grandpa votes the Democratic ticket. The farther we come from the neat abstractions of pure mathematics toward real individuals facing real problems of life, the less exact, less certain, and more controversial our knowledge becomes. It is so in the very nature of the case.

I say this for the benefit of those like my chemist friend who thought of social problems as essentially engineering problems. I say it for those who think that the knowledge of the mathematician or physicist is somehow of a higher order than the controversial theories of the sociologist and economist. And those who contrast the steadfastness of the astronomer, haughtily with the vacillation and tentativeness of the psychologist. And those who hold that the chemist deals with reality, while the poet and saint deal with phantasies and shadows. In the very nature of the case, we lose in precision and certainty of knowledge the closer we get to the whole man struggling with his whole environment—that is as we move from physical sciences to social ones. To recognize this predicament of human knowledge is to discredit neither the physical nor social sciences.

Furthermore, the social sciences, as such, are very young. They are still in their infancy. There are men living who studied under Sigmund Freud, the founder of modern psychiatry. One of them wrote of his student days in Vienna: "I gathered a strange assortment of truths and untruths. And I learned, ironically, that some of the untruths had come from the laboratory, while some of the truths had been handed down by the medicine men of an earlier, savage era. I studied psychiatry through a turbulent, hectic period—where the task each morning was to forget three-fourths of what had been learned the day before and had subsequently been disproved; and where the task each night was to remember half of what had been purposely forgotten in the morning because the theories which disproved these things had been themselves dis-

proved.”¹ Under the circumstances, we can pardon the wide variety of opinion still found in the field of psychology and the other social sciences too, for that matter. Freud has been aptly likened to Christopher Columbus. By sailing far out, he discovered a whole new continent—the subconscious mind. Like Columbus, too, he was somewhat mistaken as to what it was he had discovered, and other men have explored it better than he. Nevertheless, he did make our generation “not only conscious but self-conscious of the subconscious.”

Psychology and religion have had their run-ins. They have eyed each other suspiciously, and said some nasty things about each other—some of it justified. Psychologists know it to be a fact that a negative, “thou-shalt-not”, sulphurous variety of religion was and is a major factor in much mental illness. They didn’t hesitate to say so. On the other hand, Christians have rightly objected to some schools of psychology which sought to make human thought a meaningless by-product of the body functions. Thought, said the behaviorists, is the silent working of the vocal cords. As one critic aptly observed, “they made up their glands that they had no minds.”

But now, I am happy to say, the social sciences and religion have “rediscovered” each other. Both have profited from the encounter. The Church, for instance, woke up to the fact that it was telling children one thing for one hour a week, while the children’s environment was telling them the opposite 167 hours a week. So the Church developed an active and informed and responsible interest in children’s environment—in homes, schools, neighborhoods—in economic opportunity, race relations, and world peace. A few months ago I attended a conference in Cleveland at which representatives of churches across the country and social workers from all kinds of institutions of mercy met to exchange insights and experiences in their serving of the victims of modern life. Ministers these days increasingly realize their need of all the insight psychology can give them into human behavior. Ministerial training now includes courses in counseling even as it does courses in the Old Testament.

The other side of it is this. Psychiatrists are coming more and more to an appreciation of religion. These are the men who put together broken minds and personalities, one by one. And they are swamped, buried, snowed under as more and more casualties of modern life overflow their offices and institutions. They are crying for help not in fixing broken minds and personalities—which is a highly technical job—but in *keeping* minds and personalities whole and healthy. And these doctors realize now, as never before, that that is what religion does as nothing else does it. Carl Jung, whose name ranks with Freud’s, has written, “I have treated many hundreds of patients . . . Among (those) in the

second half of life—that is to say, over 35—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. . . .”

Here I want to share with you a statement which is the most remarkable testimony of its kind I have ever read. It was made in his book “A Few Buttons Missing” by Dr. James Tucker Fisher when he was 87 years old after more than a half-century of practicing psychiatry in Los Angeles. Think on this: “. . . I believe the following to be true; if you were to take the sum total of all the authoritative articles ever written by the most qualified of psychologists and psychiatrists on the subject of mental hygiene—if you were to combine them, and refine them, and cleave out the excess verbage—if you were to take the whole of the meat and none of the parsley, and if you were to have these unadulterated bits of pure scientific knowledge concisely expressed by the most capable of living poets, you would have an awkward and incomplete summation of the Sermon on the Mount.”²

I cannot summarize the Sermon on the Mount; one cannot compress a diamond. But perhaps I can give a few examples of what Dr. Fisher meant. In the Sermon on the Mount, Jesus told us how to find security. “Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal.” Insecurity of one kind or another is a major cause of mental illness. But we seek security the wrong way. Failing to find it that way, we feel more insecure, and feeling more insecure we seek security more and more in the wrong ways. “The simple, basic, and inescapable truth is that fear is multiplied rather than diminished by the acquisition of wealth.”³ Never has a people enjoyed so high a standard of living as we. Yet never have so many of us been so anxious about the morrow. We fail to see that fact one is a cause of fact two. Our commercial culture, through advertising too intense and incessant for the senses to bear, screams buy, buy, buy. It makes an idol of physical beauty. It sets the materialistic standards by which we judge not only our neighbors, but ourselves to be successes or failures. It enters us in a race in which there is no resting and no end—only more running. If you fall for it, you’re sunk. It is those who hunger and thirst after righteousness who are filled. It is those who are meek who inherit and enjoy the whole of the earth and its treasures. It is those who seek *first* the kingdom of God who have enough of the other things as well. That is what it means to feel secure.

In the Sermon on the Mount Jesus also told us what to do with our guilt. Get rid of it! A sense of guilt that we can’t shake off, and that keeps bearing in on us day and night is a cause of mental illness. And

how do you get rid of it? First, face the fact of it. Everyone is guilty of some sin. Then ask God to forgive you. But God replies through your memory and conscience: "How about your bitterness toward Uncle Homer for beating you out of your full share of grandpa's estate? How about your burning jealousy of your roommate because she has two dates to your one? How about your contempt for your weak and wayward brother? How about that running grudge against your next door neighbor? How about that deep and persistent resentment of your wife's faults—do you still bear these things?" And we must admit that we do. "You haven't in charity forgiven them?" And we must answer, no. Well, says God, you go and forgive these things, and then come back and I will lift the load of *your* guilt from *your* spirit. And not until. That is the way things are. God will forgive your guilt, whatever it is—but you have to forgive your brother's guilt first. That is good Christian teaching straight from the Sermon on the Mount. It is also essential to mental health.

In the Sermon on the Mount, Jesus also told us how to find life—abundantly. Lose it for his sake. Invest it in his work. Find a way to serve God and God's children, and forget yourself in it. Stop examining your own feelings to see if you are happy or not. Stop poking around in your subconscious; if there is something wrong there you haven't a chance of finding it yourself. Stop worrying about acquiring peace of mind. Stop trying to figure out whether you are popular or not. Stop losing your life piecemeal by trying so self-consciously to find it. Dr. Fisher again: "Of the thousands of mentally and emotionally abnormal persons I have observed in more than half a century, I believe the one most frequent denominator among them has been a lack of worthy purpose in life . . . a lack of ambition or a lack of opportunity to be of some definite purpose in society; to make some definite and at least partially unselfish contribution to the world."⁴ Find a worthy purpose in life—they are abundant, and come in a wide variety of shapes and sizes. Be of some definite purpose in society—almost any useful labor is. Make some definite and at least partially unselfish contribution to the world. Lose your life for Christ's sake, and the gospel's. And you'll find it.

"Everyone who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock." So said Jesus. And the social sciences say a loud "amen".

James Tucker Fisher, "A Few Buttons Missing," Lippincott

1 pp 19-20

2 pp 273

3 pp 275

4 pp 51

Disciples Divinity House News

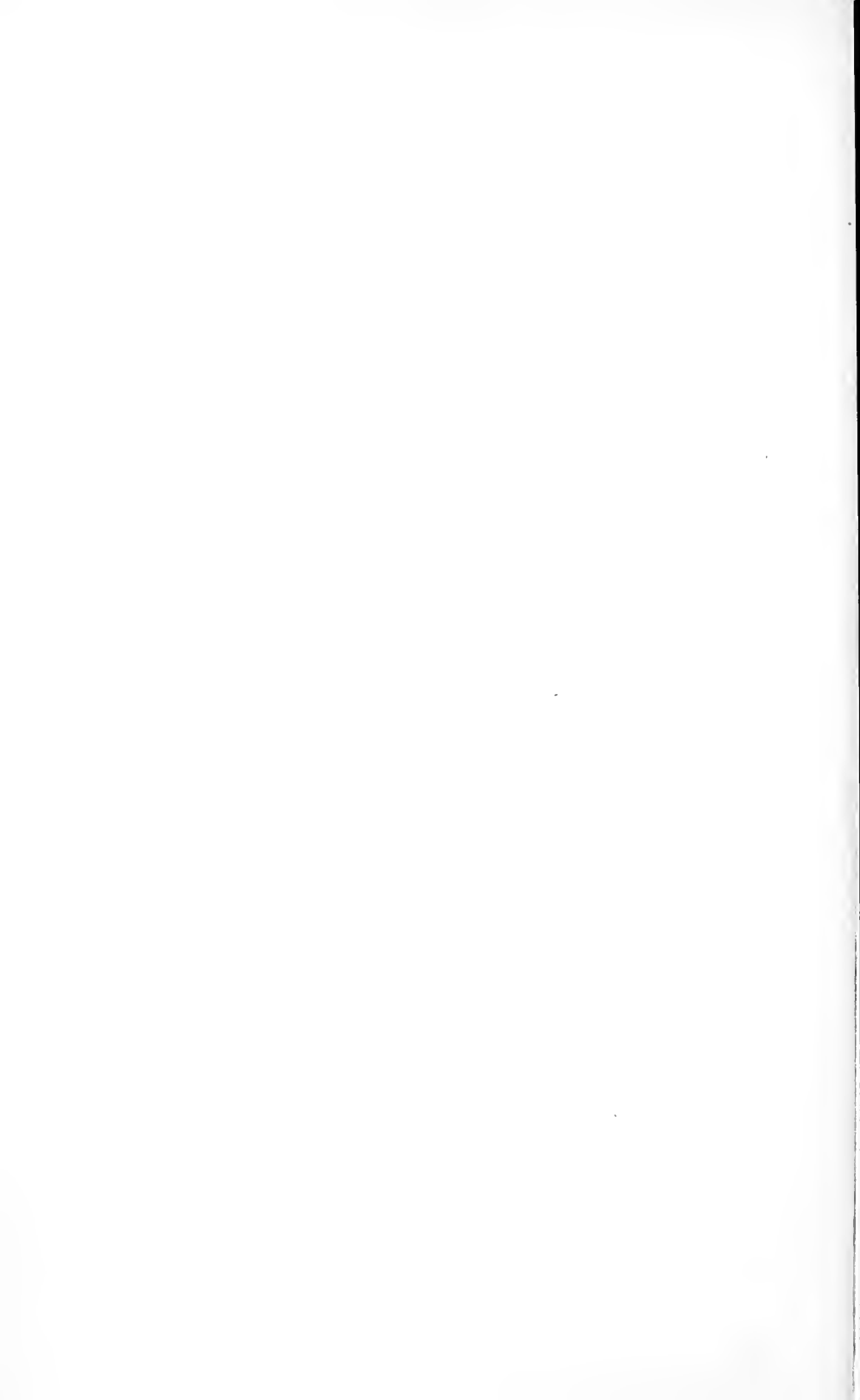
The Annual Disciples Divinity House Convocation was held on the afternoon of Sunday, June 3, 1956. The address, "We Have This Ministry" was given by Morris H. Pullin, General Secretary of the Illinois Disciples of Christ.

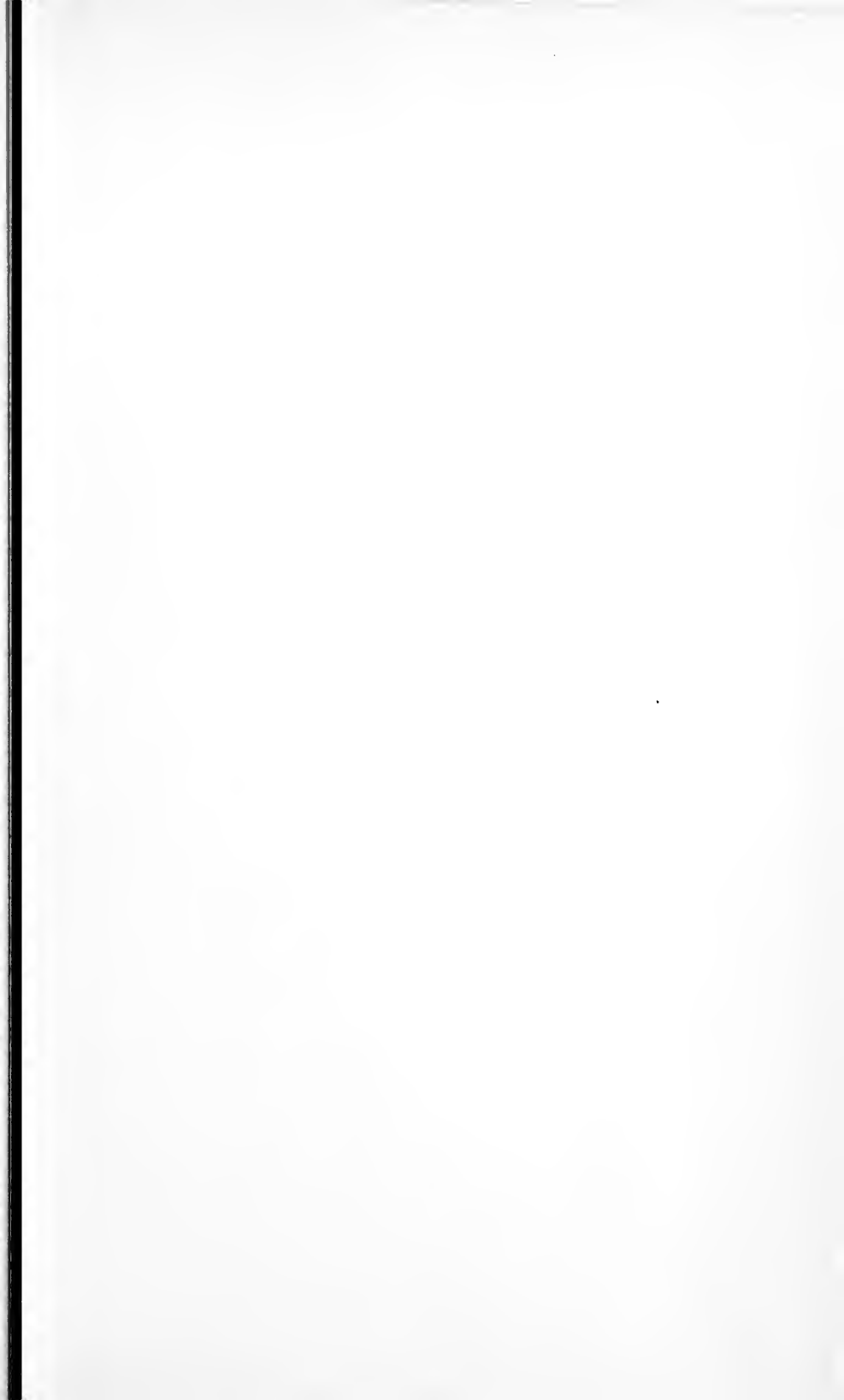
On the evening of Sunday, June 3, Mr. Robert Bromley, third year student, was ordained in the Northside Christian Church, Chicago, Illinois. Dean Blakemore gave the charge to the candidate. The Illinois Commission on the Ministry was represented in the service by Mr. Pullin.

Mr. James Stockdale, third year student, has been called to the pastorate of Orchard Street Christian Church, Blue Island, Illinois. He will assume his duties on July 1. On May 28, Mr. Stockdale tied for first place in the annual Mile P. Jewett Bible Reading Contest of the University of Chicago. The contest is open to all ministerial students at the second year level or above studying under the Federated Theological Faculty. The first place honor won by Mr. Stockdale carried a cash prize of \$112.50.

Dean W. B. Blakemore was preacher in Rockefeller Memorial Chapel of the University of Chicago on Sunday, May 27, 1956; his topic, "The Sermon on the Other Mount" was developed as an exposition of Matthew 24 and 25 in relation to the Sermon on the Mount. Dean Blakemore was in St. Louis May 29 and 30, 1956 in connection with meetings of the Committee on Effective Ministry of the Home and State Missions Planning Council.

J. W. Carty, Jr., graduate of the House and religious editor of the *Nashville Tennessean* left May 20 for a three month study tour of Africa. During 1956, Mr. Carty has received two distinguished national awards for his work in religious journalism. The latest award, granted by the National Religious Publicity Council was awarded at a banquet held in Riverside Church, New York, in April.







THE SCROLL

1953-1954-1955-1956

AUTHOR

TITLE

